THE GODLY Mans Aſſurance:

OR A CHRISTIANS CERtaine Reſolution of his owne SALVATION.

Wherein are ſet downe the infallible markes of Gods Children. Together, with *the principall Graces, required of all ſuch as* looke to be ſaued: and the eſpeciall meanes to attaine them.

Newly publiſhed, to the glory of God, and the benefit of his CHVRCH.

By NATHANAELL COLE, Preacher of Gods Word, at *Much-Parringdon* in *Eſſex*, neere *Harlowe*.

Seene, peruſed, and allowed.

PSALME 34. 11.
Come Children, hearken vnto me, I will teach you the feare of the Lord.
LVKE 22. 32.
When thou art conuerted, ſtrengthen thy brethren.

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BIBLIOTHECA BODLEIANA

TO THE RIGHT HONORABLE ROBERT LORD RICH, BARON OF Leez, *Grace and peace be multiplied,* through the acknowledging of God, and of Iesus Christ our Lord. AMEN.

WEE *read* (Right Honorable) *in the Booke of* [a] Exodus, *how God, by* Moses, *and* Moses *from God, commanded the people of Israell to bring their seuerall offrings and gifts, for the erecting and building of the Tabernacle. Whereof some brought more rich, sumptuous, and costly gifts, as Gold, Silver, Eare-rings; Rings, Bracelets, : all being Iewels of Gold. Some more meane, base, of lesse value, worth, and estimation; as Rammes-skinnes, Badgers-skinnes, Goates-hayre, and such like. All which they did performe and execute, so willingly, readily, cheerefully, and freely, [b] that they brought too much, and more than was sufficient for the seruice of this Sanctuary, and the vse of the worke of the Tabernacle, which the Lord commaunded to be made. This most notable, rare, and admirable example of*

[a] Exod. 35.4.5. &c.

[b] chap. 36.5.7.

their willing hearts and mindes, in serving God with their earthly goods: I haue propounded to my selfe to be imitated and followed in a two-folde respect. First, for consolation; herein comforting my selfe, that God, who accepted their meanest offerings towards the building of an earthly Sanctuary, will much more accept, allow, and approue of this spirituall offering, which so voluntarily, and cheerefully I bestow, to the glory of God, and furtherance of the worke of his spirituall Sanctuary, the Church of God (for God loueth a cheerefull giuer) and regardeth more the heart in giuing, than the gift it selfe. Secondly, for instruction; teaching mee not to [e] bury my gifts and talents in the earth, with that euill and slothfull seruant in the Gospell; but to put them forth, and employ them to the vse and benefit of Gods people, the good of his chosen, the vtilitie, profit, and commoditie of all true-hearted and truely-deuoted Christians. Thus, as [d] Hiram, a man full of wisedome, vnderstanding, and knowledge, bestowed great labour for the building of King Solomon his earthly Temple: so haue I, being called into the Ministery, laboured in [e] season and out of season, to preach the Word; vnto which I ioyne this poore labour in writing, to edifie the Church of Christ, that heauenly Salomon, which Church is his [f] spirituall temple: [g] For vnto mee, the least of all Saints, is this grace giuen, that I should preach vnto Gods people, the vnsearchable riches of Christ. And howsoeuer I cannot with Paul performe this in mine owne person, both in [h] publike and in euery house; yet haue I endeuoured to the vttermost of my power, by the assistance of Gods most holy and blessed spirit, to take some paines in writing, and so to publish the same for the common good of all Gods Saints that shall read the same, and practise it in their liues and conuersations.

The reasons that mooued mee hereunto are these. First, the earnest suite and request of diuers of my Friends, being religiously deuoted, who haue oftentimes importuned mee to set forth in publike that which they haue already at sundry times

e Mat. 25. 25.

d 1 Kings 7. 13. 14.

e 2 Tim. 4. 2.

f Heb. 3 6. 1 Cor. 3 16.

g Ephe. 3. 8.

h Acts 20. 20.

times beene partakers of. Secondly, the willingneſſe of my minde, and the great deſire I haue to doe [i] good to all men, while I haue time, but moſt eſpecially vnto them which are of the houſhold of faith: pittying thoſe that are not as yet made Children of the light of grace, but are ſtill ſnorting in the dead ſleepe of carnall ſecuritie, [k] ſitting in the darkeneſſe of ſinne, and in the ſhadow of death; deſiring to be a meanes to bring them into the way of peace, and encouraging thoſe that are already called and awakened, exhorting and perſwading them to walke worthy of their vocation and calling, and to lead a godly and a Chriſtian life, anſwerable to their new eſtate and condition, and that being made [l] children of the light, they would walke as children of the light, in all goodneſſe, righteouſneſſe, and truth, approouing what is the acceptable will of God: and giuing vnto all a perfect touchſtone, whereby they may diſcerne whether they are Gods good mettall or ne, and whereby they may try and examine themſelues whether they are in the ſtate of damnation or ſaluation; whether they haue [m] entred in at the ſtraight gate, and ſo walke in the way that leades to life eternall, or going the broad way that leadeth to deſtruction, and torments perpetuall: whether they be in the number of the ſheepe that at the iudgement day at the right hand of God ſhall be partakers of the bleſſing pronounced, or in the number of the Goates, which at Gods left hand ſhall ſtand, and heare that fearefull ſentence of eternall death and woe againſt them denounced [n]. Thirdly, the exceeding greatneſſe of ſinne, the abounding of iniquitie, the euill of theſe dayes, the carnall ſecuritie of many, the ſtupiditie and blockiſhneſſe in men, the hardneſſe of mens hearts, their infidelitie, vnbeliefe, impenitencie, blindneſſe, ignorance, errour, who giue euident teſtimonie, that they haue neither grace, nor deſire of grace and care not for comming to the light, leſt their deeds ſhould be reproued: as alſo the too too much ouerweening of mens minds, their ſelfe conceitednes, ſelfe loue, priuy pride, puft vp with their ſuperficiall knowledge, who thinke all is well, and in the

i Gal. 6. 10.

k Luke 1. 79.

l Epheſ. 5. 8. 9. 10.

m Mat. 7. 13. 14

n Mat. 25. 33. 34. 41.

meane season deceiue their owne selues, like to those simple
o 2 Tim. 3.6.7. • *women in* Timothie, *laden still with sinne, and led with diuers lusts, euer learning, and neuer able to come to the acknowledging of the truth.*

Now, whereas it is an vsuall course of Writers to dedicate their labours to men of great place, I haue beene bold (Right Honourable) *to make choise of your Honour in this behalfe, and that for these reasons. First, to acknowledge my humble duty to your Lordship, and to honour you, who deserue so worthily to be honoured of the learned, whom you haue so long and so much honoured. Secondly, because I know none who more respecteth the poore labours of the despised Clergie, than your selfe. Thirdly, because sundry times I haue preached before you, haue beene countenanced by you, and much encouraged to goe on in my Calling, and so best knowne to your Honorable selfe, as being best acquainted with my Ministery. Lastly, to auoyd the least suspition of ingratitude and vnthankfulnesse to your Honour (a sinne odious both to God and man) who haue vouchsafed from time to time your Honourable fauour and kindnesse towards mee. It is the saying of Saint* Bernard: Ingratitudo est hostis gratiæ, inimica salutis, & nihil ita displicet Deo, quemadmodum ingratitudo. *Ingratitude and vnthankefulnesse it is an enemy to grace, an enemy of saluation, and nothing doth so displease God as doth ingratitude. Againe, because you are so worthy and so vncorrupt a Patron, whom I beseech God so long to continue. And the rather haue I vndertaken this paines, considering the great burden of the Ministery; which, as it is* honos, *so it is* onus, *as it an Honour, so it is a Burden, a Labour, a Worke. It is a maine dutie which we are charged from God*
Berna. *serm.* 1. *de septem misericordijs.*
p 2 Tim 4.1.2. *to discharge*: *which by desuetude and want of labour, can neuer be performed.*

" *Thus we are called Gods labourers, who ought not to let*
" *passe the least occasion of doing good: for to whom is giuen*
The dutie of Ministers. " *much, of them is much required. We are Gods Shepheards,*
" *and to testifie our loue to God, we are to feed his Sheepe: we*
" *are*

"are Gods Stewards, hauing the keyes of the Kingdome com-
"mitted to vs: wee are Fishers of men, wee must spread the
"Net of the Gospell farre and neere, that we may gaine some:
"wee are the mouth of the people to pray for them: we are
"spirituall Builders, to edifie and build vp Gods people to
"Heauen-ward: we are spirituall Fathers, who should labour
"by all meanes possible to beget others to the Faith. In a word,
"wee are Gods Embassadours, sent of him to doe his mes-
"sage, and to make knowne his Will in his Word: and we are
"spirituall Watchmen, to watch ouer Gods heritage, to pre-
"uent the enemy with all his attempts, to giue to euery soul-
"dier his fit weapon, as Generals to goe before them, to sound
"forth the Trumpet of Gods Word, the shrillest trumpet that
"euer was, that Gods people may be warned of all the assaults
"of their spirituall enemies, lest they comming vpon him vn-
"awares, their spirituall armour being wanting, doe take pos-
"session at the Castle of their hearts.

Thus doe I desire with God himselfe the saluation of all, humbly beseeching him for the conuersion of all those that he knowes in his heauenly wisedome to belong vnto him. Thus doe I wish with Moses, that all Gods people could prophesie: desire with Paul, that all, to whom this Booke shall come, might be not onely * almost, but altogether Christians. If any shall expect, that this Booke should be stuffed and furnished with eloquent speeches, strange tearmes, and curious phrases, as the manner of some is, seeking more the popular applause of men, than the glory of God, and common good either of Church or Common-wealth: I doe willingly confesse (Right Honourable) least to haue dealt that way, hauing the minde of Paul, who had rather speake ¶ fiue words with vnderstanding, to profit the people, than tenne thousand in a strange language. My principall care is, to set forth Gods Word, which is pure and holy, as himselfe; as being the Pearle of Pearles, farre surpassing all other Pearles, Iewels, and precious stones in the world. This is the life of the soule, without which it cannot liue: this is the foode of the soule, to nourish the

* Acts 26. 29.

¶ 1 Cor. 14 19.

the ſame to eternall life: this is wholeſome doctrine, which being plainely handled, doth more good, being heard with faith, than all the curious and conceited Bookes of Heathen men whatſoeuer: this is a Bridle to curbe vs, and to rule our vntamed and vnruly affections: this is a Spurre to pricke vs forward to the performance of all good actions: this is a glaſſe wherein we may ſee all our deformities, ſtaines, and blemiſhes, either in ſoule or body. This is a Shop full of ſouraigne Medicines, to cure all diſeaſes: and, this is that golden Rule, by which we may ſquare our liues, to the obedience of Gods will, and whereby we may ſet the whole man in moſt comely and decent order.

From this Word therefore haue I gathered ſuch godly directions and inſtructions, as are moſt neceſſary to be practiſed of all ſuch as deſire to attaine the kingdome of HEAVEN. *Wherein I haue laboured to be as a ſtaffe to the lame, an eye to the blinde, a comfort to the feeble, a rod of correction to the ſtubborne, and a guide to the wandring, to bring them to the ſheepfold of Ieſus Chriſt: and wherein I haue laboured*
r Acts 26. 18. *eſpecially, as being the maine end of all our teaching, to*[r] *open the eyes of the blinde, who are yet hooded and blindfolded in their ſinnes, to turne them from the darkeneſſe of their ſinnes to the light of grace, and from the power of Sathan vnto God, that ſo they may be truly and effectually called, and that by faith in Ieſus Chriſt, by whom alone we muſt be ſaued, they may receiue forgiueneſſe, that ſo they may be iuſtified; and receiue the inheritance among thoſe that are ſanctified, that ſo they being truly ſanctified, whiles they are heere, may be eternally glorified in the world to come hereafter: this marke I ſhoote at, this white I ayme at.*

But I feare (Right Honorable) *leſt I ſhall be ouerbolde with your Honour, I therefore remember my ſelfe, humbly beſeeching you to giue me a willing entertainement to theſe poore labours, which indeed are the firſt fruits of my labours in this kinde. And this is all I craue of your Honour, that as God did accept of the meaneſt gifts of the Iſraelites, towards*

the

the building of an earthly Tabernacle, euen to the Rammes skinne, and Goates hayre; ſo you will fauourably allow, approue, and accept of this poore gift, which I beſtow towards the building of Gods ſpirituall Temple, the Church, and ſo voluntarily and freely dedicate, preſent, and offer vnto your Honour. In your Honorable entertainement is contained my contentment, and in your fauourable acceptation and tollerable approbation, reſteth my whole expectation, and perfect ſatisfaction. Thus crauing pardon for my boldneſſe, I humbly take my leaue, humbly beſeeching Almighty God, for increaſe of his grace, both in your ſelfe, and in your noble race; praying for continuance of long life in you and yours, to the further good of Gods Church, and that hee would fill you with all ſpirituall bleſſings whiles you liue, to be with you at your death; that you may ſo liue in his feare, ſo dye in his fauour, that after this life ended, you may riſe againe to liue with him in his euerlaſting kingdome: to which kingdome the Lord bring vs all, for his mercy ſake in Chriſt. Amen.

Your Honours in the Lord,

ready to be commanded,

NATHANAEL COLE.

To the Christian READER.

Here are two wayes (*Christian Reader*) whereby a man may know whether hee ſhall inherit the kingdome of Heauen or not. Firſt, *aſcendendo*; that is, by climing vp into Heauen, there to whiſper God, as it were, in the eare, and to aske his ſecret counſell, whether hee ſhall be ſaued or no. There are many very forward in this vaine and dangerous curioſitie, alwaies prying into the ſecrets of God: of which curioſitie I wiſh thee to beware, remembring what is written, *Secrets belong to mee, reuealed things to thee, O Iſraell*, Deut. 29. 29. Secondly, *deſcendendo*; that is, by deſcending downe into his owne hart, ſearching narrowly euery corner of his owne conſcience; trying and examining himſelfe how he ſtandeth in the grace & fauour of God, and ſo to ſee into himſelfe, how hee hath vſed the meanes of ſaluation, which God hath appointed to be vſed of all thoſe that euer meane to attaine the end; namely, life eternall: without which meanes indeed none of yeeres can be ſaued. Of this ſort there are as few that take this courſe, and that becauſe eyther of the neglect of the meanes, or contempt of them; liuing in groſſe ignorance, blindnes & errour, ſo pleaſing themſelues, being voyd of all the principall ſauing graces

graces of Gods holy Spirit, as Knowledge, Faith, Repentance, Hope, Loue, and such other; without which wee must needs perish. Againe, they cannot approue their part to be in the redemption by Christ: they know not whether Christ died for them or not, which is the chiefest thing of all to be knowne. They will say, they hope to be saued, and they beleeue so, yet not knowing what they say, nor whereof they affirme. Further, they seeke not God, they are not with God, they haue no fellowship with him, without which God is not with vs, nor found of vs. In a word, they desire with *Balaam* to dye the death of the righteous, yet neuer caring for liuing the life of the righteous; for they heare not the Word conscionably, they vse not Prayer diligently, they receiue not the Sacraments worthily; which are the principal means to attaine (together with the worke of Gods spirit) all the graces which are needfull to saluation.

Alas, how can such men be saued? I therefore (though the least of all Saints) pittying the miserable and lamentable case and condition of such, haue published this small volume, (indeed the rather through the importunate suite of others) wherein I doe plainely declare the true and infallible tokens & markes of all such as shall be saued. I haue chaulked out the way that readily leadeth to Heauen and happinesse, teaching how to auoyd the broad path, that leadeth to woe and vtter darkenesse. And here I earnestly request thee (gentle Reader) as thou doest tender thine owne saluation, to read this Booke seriously, to lay it vp in thine

thine heart diligently, and to practise it effectually: and I doe admonish thee not to read the same by peece-meale, and by halfes, but throughly; knowing that euery thing dependeth so one vpon the other, that thou canst not well vnderstand the other which followeth, without the former. And I could wish, that thou wouldest first reade ouer the Catechisme added at the latter end, it contayning almost all the chiefe heads in the whole worke: which being well conceiued, thou shalt reade at large with more profit. Let nothing herein seeme harsh or doubtfull vnto thee; for I professe herein to haue dealt very plainely, and to haue striued to stoope to the capacitie of the simplest, and haue set downe the truth, and nothing but the truth. Be diligent therefore to search the Scriptures, and try it by the Touchstone of Gods Word, to see whether these things be so or not, which heere I haue so plainely and directly penned, as the men of *Berea* did, *Acts* 17.11. The manner is methodicall, the better for thy memory: the matter is substantiall, with plaine deliuery (howsoeuer some doe erroneously affirme, that the propounding of methode, is the confounding of memorie.) And I doubt not but the practise of it faithfully, through Gods blessing, will bring thee at length to reigne with God eternally: which mercy the Lord of his infinite goodnesse, grant to all his, through Iesus Christ, our onely Lord, and all-sufficient Sauiour. AMEN.

Thine hearty well-willer in Christ,
carefull for the good of thy soule,
Nath. Cole.

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All which I handle at large, being the three especiall meanes to attaine to all grace.

In all which there are sundry Doubts resolued, Questions answered, Aduersaries confuted, and the Truth established.

Magna est veritas & prævalet.

THE

THE GODLY MANS Assurance: or a Christians certaine RESOLVTION, who *shall be saued, and* who not.

HAuing propounded these seuerall points to be handled seuerally as they lie in order, I resolued with my selfe to giue it this title, terming it the *Godly mans Assurance:* as being most fitting to the matter, the subiect of this booke: from the naming of which very word, *assurance*, there arises a certaine obiection & doubt about the lawfulnesse of that point; whether a man may be assured of saluation or no; or rather whether a man may presume so far as to assure himselfe, euen in this life, that he shall be saued in the world to come; or whether he should not

doubt of his saluation rather; which, because it is a matter of controuersie betwixt the Papist and vs, and perhaps may trouble the minde of some, I will therefore for the satisfying of such, lay open the truth of it, although briefly; and that both from Scripture, and by sound reason.

QVESTION.

Whether a man may be certaine of his saluation while he liue here, and ought to assure himselfe of it: or whether he should not rather doubt of it, as the Papist would haue it?

ANSVVERE.

A man may, and ought to be certaine of his saluation, and not to doubt of it, with the Papist, who hold it high presumption to assure ones selfe of saluation, not being able to produce one sound argument, especially from holy Scripture, to backe their opinion.

This my assertion, I proue plainly by testimony of holy Scripture.

1 Iob 19.25. Firſt from the example of *Iob*, in these words: *I know*, or as it is translated, *I am sure that my redeemer liueth, &c.*

2 2.Cor.5.1. Secondly, from the words of S *Paul* in the *Corinths*, we know, that is, we do certainly hope, and looke for this assuredly, *that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God*, that is, *an house not made with hands, but eternall in heauen.*

3 Rom8..14. Thirdly, *Paul* saith in the *Romanes*, *they who*

are

are led by the spirit of God, are Gods sonnes, and children, if children then heires, euen heires annexed with Christ, and consequently sure of saluation: but I am led thus by Gods spirit, therefore a sonne of God, therefore an heire with Christ, therfore sure of saluation.

Fourthly, it was the perswasion of S. *Paul*, who thus speaketh of himselfe, *I am perswaded that nothing is able to separate vs from the loue of God in Christ our Lord*; and before he saith, *nothing can condemne vs, nothing shall lay any thing to the charge of Gods chosen*, therefore assuredly they shall be saued. 4 Rom 8.38.

Fiftly, out of the *Ephesians*: *The spirit is the earnest of our inheritance*; that is, it doth not only seale vs, and confirme the promise of saluation to vs, but it is an earnest penny, that is, a certaine and sure pledge and token of our inheritance in heauen, euen as certaine, as God the Father hath promised, the Sonne hath purchased, the holy Ghost hath sealed the same vnto vs. 5 Ephes. 1.14.

Sixtly, out of *S. Marke*, *he that beleeueth, shall be saued*: But I doe truly beleeue, *ergo*, I shall be saued. 6 Mark. 16.16. Iohn 3.16.

From all these places of holy Scripture, I doe most soundly conclude, against the Papist, that a true elect child of God, may assure himselfe of his saluation, and that the Papists assertion, to teach men to doubt of it, is an erroneous opinion.

Secondly, I proue we} must not doubt of our saluation, as the Papist, and that for these reasons.

First, because it fauoureth their opinion, being 1

led by their owne blind reason, and carried farre with a diabolicall rage against the truth, leaning to their owne inuentions and humane Traditions; *negantes ex scripturis quicquam certi posse colligi*: impudently denying that any certainty can be collected, or grounded from holy Scripture: from whom we are commanded to separate our selues, and that euen in opinion. for, *Quæ communio luci cum tenebris?* What communion hath the light of the Gospell, (as I may say) with the darkenesse of Papists errours?

2 Secondly, the doubting of saluation brings a wrack vnto a mans conscience, for he liueth alway in a seruill and slauish feare: if he looke vpward, he beholdeth Christ, a most terrible and seuere iudge, ready to throw him headlong into hell, if he looke downward, he seeth hell ready gaping for him to swallow him vp; if he looke before him hee seeth the Diuell comming to fetch away his soule; if he looke into himselfe, he shall finde no comfort, but his conscience as a thousand witnesses against him: and thus an euill conscience hunts him to despaire, and so liueth without peace all daies of his life.

3 Thirdly, because it doth extinguish and quench the good motions of the spirit of God, the sincerity of faith and good workes, the zeale of Gods glory, the feare of his holy name, and an earnest care of keeping a good Conscience, and loue towards God and man, and maketh him that he shall be neither hot nor cold, but a luke-warme Laodicean, such an one, as God will spue out of his mouth.

Fourthly,

Fourthly, this taketh away our patience in troubles, our willingneſſe to vndergoe them, our ſuffering of perſecution for Chriſts ſake and the Goſpell, the true vſe of the croſſe, which whoſoeuer will be Chriſts diſciple muſt take vp and follow him, and breedeth impatiency, murmuring, grudging, repining, diſquiet, diſcontent, and a laborinth of no leſſe then a thouſand miſeries; being ignorant of this, that through many tribulations, we muſt enter into the kingdome of God; for with what comfort can he ſuſtaine himſelfe in calamity, when as he is in doubt, whether he ſhal goe to heauen or hell? 4

Fiftly and laſtly, he that doubteth of his ſaluation, doth bewray his ignorance in the word of God, his vnbeleefe; for it is not enough for vs to know litterally, what the Scriptures doe declare vnto vs concerning the will of God towards vs, except this knowledge be mixt with faith, whereby we doe vndoubtedly perſwade our ſelues of the truth of all: it bewrayeth our diſtruſt in Gods promiſes, and our vncertainty in the certainty of Gods couenant, by which he doth aſſuredly teſtifie his loue vnto vs; and our little account of the ſacraments, which are certaine pledges and ſeales of ſaluation to all the faithfull. 5

Thus for the ſatisfying of the doubtfull, I haue ſet downe a plaine reſolution concerning the aſſurance of the godly: and this I haue done briefly, it comming to my minde by the way as I gaue my Booke this title.

Of Redemption.

HE that lookes to be saued by IESVS CHRIST, it is very needfull for him, to be throughly acquainted with that most comfortable doctrine of *Redemption*: which as it is comfortable, so it is needfull. Comfortable, in respect of those manifold arguments, which a Christian may gather out of it, whereby he may assure himselfe of euerlasting saluation, and that in a most peculiar manner to him it doth belong in particular. *Needefull*, because, that vnlesse wee can vpon sound ground conclude, we haue our part in it, we must neuer looke to inherit the kingdome of Heauen, for none shall be saued, but those who are by Christ redeemed. Which, I hauing seriously considered, haue laboured so much the more in it, throughly handling the same in these particulars.

1 Who they are, which are redeemed, and so consequently saued.
2 Who is that true Redeemer, and Sauiour of Mankinde.
3 What manner of Redemption it is, which that Sauiour hath purchased.
4 The manner how this Redemption was wrought.
5 What moued this Redeemer to doe so much for man.

In all which, I haue gathered much comfortable doctrine; together with the sundry and godly vses and application of euery doctrine in his due place, as being the life of all our Preaching, and Writing.

1 *Who are redeemed.*

Of Redemption. *1 Point.*

A Question, as needfull, so doubtfull. The common receiued opinion, is, *Redemptio est vniuersalis*; *Redemption is vniuersall*; which word *vniuersall*, must not be vnderstood simply and absolutely, but according to the distinction.

Vniuersall, taken either.
1 Generally in a full sense, *vt nihil excludatur*, that nothing is excluded or left out; as *Psa.* 115. 11. *Euery man is a lyer.*
2 Restrictiuely, in a restrained sense, or particularly, for many, for the Elect; as *Rom.* 11. 32. 1 *Cor.* 15. 33. *Eph.* 4. 13

Redemption then is vniuersall, not in the first sence, but in the latter; for euery man, without exception, is not redeemed by Christ; both Iewes are redeemed, and Gentiles, but not euery particular, hath his portion in it. The Sunne giueth light generally, to all the whole world, but there is many a particular person, that neuer enioy this light, neuer receiue any light at all: So is redemption generall ouer all men in the world, that is, all sorts of men in the world yet many there are, that neuer enioy the benefit of it; being reprobate, wicked, and voyd of the grace of God neuer receiue it[a]. In a word, onely the elect, the faithfull, the beleeuer, hath his part in the redemption by Iesus Christ; to him only it is, effectual, to him alone it is auaileable.

Simile.

a Onely the Elect redeemed.

This is easily proued by testimony of Scripture; *Ephes.* 1.7. in which place it is said thus, *In* CHRIST, *wee haue redemption, through his bloud, namely, the forgiuenesse of sinnes, according to the riches of his grace, We, that is, we who are elected.* So, *Col.* 1.14. *We haue redemption, the same with the former.* So, *Gal.* 3.13. *Christ hath redeemed vs,* that is, the elect, and faithfull beleeuers, *from the curse of the law.* In which places, especially that in the Ephesians, are contained, all those fiue points aboue mentioned. But I will not stand to heape vp so many testimonies, as I might; two witnesses being sufficient for the establishing of the truth. This onely will I adde, as an infallible reason of this propositions confirmation; If all were effectually redeemed by Christ, then by consequence, all should be saued; But all shall not be saued,

Argument.

ſaued, *Ergo*, all are not redeemed; I proue further, all ſhall not be ſaued, thus [b]. They that ſhalbe ſaued, muſt haue true faith, without which it is impoſſible to pleaſe God, as *Heb.*11.6. But all men without exception haue not this faith, therefore, all men without exception ſhal not be ſaued. That all men haue not this faith it is plaine. 2 *Theſ.*3.2. *All men haue not faith.*

[b] I ſpeake of thoſe yeares.

Now, whereas, I ſay, that onely the Elect are redeemed by Ieſus Chriſt, we are to note this diſtinction concerning Election.

Election is
- 1 Eternall, whereby God out of the lumpe and maſſe of mankinde, wicked and accurſed, hath before all worlds choſen out ſome to life eternall.
- 2 Temporall
  - 1 To ſome certaine office, *Iohn* 6.70. choſen to the Apoſtleſhip.
  - 2 Out of the world, into the Church. *Ioh.*15 19.

All that are eternally choſen and elected out of the world into the Church, and continue vſing the meanes of ſaluation, are without controuerſie redeemed.

But all choſen Temporally to a certaine office, are not redeemed, as *Iudas* whom our Sauiour calletha diuell. [c] So God choſe all the people of Iſrael becauſe he loued their Fathers, yet it is manifeſt, that they were not all ſaued, for many of them diſpleaſed God, luſting after euill things, committing idolatry, fornication, tempting Chriſt, murmuring

[c] Deut.4.37.

muring against God, and were ouerthrowne in the wildernesse, destroyed of Serpents, and of the destroyer. 1 *Cor.* 10.5.6 &c.

Yet still this remaines true, that onely the Elect are redeemed: which is further prooued by this reason. Onely the beleeuer is redeemed; but onely the Elect are beleeuers, and none can beleeue but the Elect, as *Act.* 13.48. *Ergo*, the Elect onely are redeemed. This is plaine.

Obiection. But it's a great question in the world, whether Christ died for all, or no: and for affirming that he did, these places may commonly be alledged. 1 *Tim.* 2.6. *He gaue himselfe a ransome for all men.* So in the 1 *Epist: Iohn* 2.2. *He is the reconciliation for our sinnes, and the sinnes of the whole world.* So *Iohn* 1.29. *Behold the Lambe of God, that taketh away the sinnes of the world.*

Answer. I answere, to these places, ioyntly, and so to this obiection, foure waies.

1 First, with that common distinction of the Schoole-men; *sufficienter, non efficaciter.* Christ, that is, his death, was sufficient for the whole world: the true and sound interpretation whereof is this, his death was sufficient, that is, there was a sufficiency in the death of Christ; and so in respect of the force, power, and vertue of his bloud, it was sufficient for the Redemption of the whole world, and many worlds more; yet is it effectuall onely to the elect and faithfull beleeuer, and that is, because they onely can apply it to themselues, without which application it is nothing at all auaileable.

Second-

Secondly, *omnibus offertur, datur electis*; Christ in his passion and death offereth himselfe to all, but is giuen only to the elect? Thus he stands vpon the Crosse, with his armes spread abroad, signifying his readinesse, and willingnesse to embrace all such as by a liuely faith can apprehend his merit: and that some cannot thus apprehend him, Christ lets them not. And thus likewise, *predicatione Euangelii*, that is, by the preaching of the Gospell he offereth himselfe to all, but he is the Sauiour only of the faithfull: The Gospell is the power of saluation, onely to the beleeuer. *Rom.* 1. 16. 2

Thirdly, more directly thus, Christ gaue himselfe a ransome for all men, that is, all beleeuing men and women; so the word *World*, is resolued thus. First, it signifieth the whole frame of the world, of heauen and earth, and all things contained therein, *Iohn* 1. 9. Secondly, for the company of the elect people of God, and true beleeuers, as *Iohn* 6. 33. *Christ giueth life to the world*, that is, the elect company in the world: So 1 *Ioh.* 4. 14. God sent Christ to be the Sauiour of the world, that is, of beleeuers; not of euery particular man and woman in the world, then should none be damned, then should the Scriptures lie; But this they cannot, because the word is truth it selfe which cannot erre, *Iohn* 17. 17. And in this sense it is true, Christ died for the world; taketh away the sinne of the world; is the propitiation for the sinnes of the whole world, that is, for the sinnes of the beleeuers, but not for the other. Thirdly, the world is taken for wicked men; and reprobate, vnbeleeuers, 3

The word *World* signifies diuersly. 1 2 3

uers and such like; as *Iohn* 15.19. *If ye were of the world, the world would loue his owne, but because ye are not of the world, but I haue chosen you out of the world*, &c. in this place it is taken for euill and vngodly men, in the world. So *Iohn* 17.9. *I pray not for the world*, that is, for the *reprobate*. So 1 *Cor.* 11.32. *when we are iudged we are chastned of the Lord, that we should not be condemned with the world*, that is, the reprobate. So *Iohn* 14. 17. *The world*, that is, men vnregenerate, *cannot receiue the spirit of truth*.

According to this signification it is false, to hold Christ died for the world, that is, effectually for the reprobate, wicked, and vngodly men in the world. Christ doth not vouchsafe so much as to pray for them, *Iohn* 17.9. much lesse did he vndergoe the cursed death of the crosse for them; neither are these redeemed by him effectually.

Fourthly, *Christus mortuus est pro generibus singulorum, non pro singulis generum*: that is, Christ died for all sorts of people, both Iewes and Gentiles, but not for euery one of euery sort; not for euery Iew, nor euery Gentile. So that forenamed place, 1 *Tim.* 2.6. *Hee gaue himselfe a ransome for all men*, that is, for all sorts of men, Iewes and Gentiles; as before I vnderstood it of the Elect and beleeuers, so here as truely, all beleeuers, of all sorts. So 1 *Tim.* 2.4. God would haue all men to be saued, that is, all sorts of men, that is the beleeuers of all sorts, according to that of *Mark.* 16.16. *He that beleeueth shall be saued*: and that of *Iohn* 3.16. *So God loued the world, that he gaue his onely begotten*

begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life. Where we ſee moſt plainly, that ſaluation is promiſed only to the beleeuer, and not to all. This then I conclude, with that ſaying in *Mathew* 26.28. *This is my bloud of the new Teſtament, which is ſhed for many*: Marke this, not for all, but for *many for the remiſſion of ſinnes*. And thus much for this doubt.

Now, becauſe the life of teaching conſiſteth in application, I will therefore apply it to our vſe, and gather the true doctrine out of it, and ſet downe the ſeuerall vſes of the ſame, which are moſt profitable to the Reader: therefore marke, and marke ſeriouſly.

Doctrine.

The doctrine that ariſeth from that which is already handled is this; that the reprobate, the infidell, the vnbeleeuing, wicked, and vngodly men, haue no part in the redemption purchaſed by Ieſus Chriſt, and that the elect only are moſt certain of their redemption. I need not here ſtand to confirme this doctrine, hauing ſufficiently proued the ſame before. I proceed vnto the vſes.

Vſe 1.

The firſt vſe ſerueth for to comfort all gods Saints, and all the elect, who can find this, that they are redeemed. A comfort of al comforts; for what can comfort the heart of man more, than to think of that glorious victory in Chriſt Ieſus; that, whereas before they were in the ſtate of damnation, now they are reſtored into the ſtate of ſaluation:

uation, whereas before the diuell held them bound, hand and foot, in bondage and in slauish thraldome; yet now the snare is broken and they are deliuered? What can be more comfortable and ioyfull to the poore prisoners, that haue lyen so long in the dungeon, haue been arraigned at the barre, condemned as guilty, and the sentence of death denounced; then to here the King, for such a friends sake, hath granted their pardon? How much more ought all the faithfull members of Christ, to reioyce, when as they see that there was no way with them, but hell, there to haue perished, and to haue been damned, soule and body for euer? yet that good God of heauen and earth, he for Christs sake hath granted his pardon, that being redeemed they may liue for euermore.

A perswasion. Reioyce therefore and be glad, ye which once were desolate and in heauinesse. Lift vp your heads with ioy, be glad and comfort your selues together, for the Lord hath comforted you his people, he hath redeemed you his chosen, as *Esay* 52. 9. *Breake foorth therefore into ioy, and reioyce, for hee that made thee is thine husband; whose name is the Lord of hostes; and the holy one of Israell, that mighty God of the whole world, hee is thy Redeemer. And with euerlasting mercie, haue I had compassion on thee, saith the Lord thy redeemer*; as *Esay* 54. vers. 1. 5. 8. Thus the Lord comforteth his people himselfe saying: *Feare not, be of good courage, for I haue redeemed thee; I haue called thee by thy name, thou art mine. Esay* 43. 1. Againe, *Reioyce ye heauens, for the Lord hath done it*

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ſhout yee lower parts of the earth: burſt forth into prayſes ye mountaines, O forreſt & euery tree therein. I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt. I haue redeemed thee. Eſay 44. 22. 23.

Magna eſt conſolatio tribulationum, autoris noſtri dona ad memoriam reuocare: It is a great comfort when a man is in trouble, to call to minde the gifts of God that made him, ſaith *Gregorie* in his Morals. *Nam vt vnguentum non ſolum delectat olfactum, verumetiam remedio eſt aduerſus male olentia, ſic in malis bonorum conſolatur memoria.* That is: For as ſweet oyntment doth not onely delight the ſmell, but is a ſpeciall remedy againſt things that ſmell ill, ſo the remembrance of good things is a comfort to a man in euill and aduerſity, ſaith *Ierome*. Wherefore, to conclude this point, I end with that exhortation of S. *Paul* himſelfe. 1. *Theſſ.* 4. 18. *Conſolamini alij alios*, παρακαλεῖτε ἀλλήλους, ἐν τοῖς λόγοις τούτοις. i. Comfort your ſelues one another with theſe words.

Gregorie.

Ierome.

Secondly, whereas it is proued that reprobate perſons haue no part in this redemption, nor wicked vnbeleeuing, impenitent, but onely the Elect; this ſerueth for to terrifie the vngodly, to amaze them, to aſtoniſh them, to make them looke about them, to feare themſelues, as not being in the right way, but ſuch as are vnder the curſe, in the ſtate of damnation, guilty of eternall death, ſuch as ſhall be partakers of the ſecond death, which is a ſeparation both of ſoule and body from God, and an adiudging of them to perpetuall torments in hell, where ſhall be weeping and gnaſhing of teeth:

Vſe 2.

What the ſecond death is.

teeth; which must teach them to turne from their wicked waies, and returne to God, from whom they are fallen; and labour to vse the meanes of their saluation, and to goe out of themselues, flying to the throne of Gods mercy, most humbly beseeching God for pardon and forgiuenesse, that so their part may be in this redemption, and God may receiue them into his fauour, without which redemption they cannot be saued, without which repentance, they must needs perish. *Luke* 13.3.5. *Except yee repent yee shall all perish.* This is that our Sauiour Christ himselfe hath foretold, saying; *Hee that shall not beleeue, shall be damned*: *Marke* 16.16. Those that know not God, obay not his word, shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power. 2 *Thes.* 1.8.9. Againe, all those shall be damned that beleeue not the truth, but haue pleasure in vnrighteousnesse. 2 *Thes.* 2.12.

Goe to now, ye rich men, wicked and prophane, weepe and howle, for your miseries that shall come vpon you, &c. Iames 5.1. You that trust in your vncertaine riches, ye haue no part in the redemption by Iesus Christ. Goe to now ye that will not beleeue, you that will not amend, nor repent, nor leaue your filthy lewde courses; little thinke you of the iudgement-day, wherein euery one of you shall rise to giue vp your accounts; where the booke of Gods prouidence, and the booke of your owne *Consciences* shall be laid open before you, and there shall you be araigned at the barre of Gods iudgement, and being condemned as guilty, as hauing no part

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in this redemption, you ſhall, will ye nill ye, haue that fearefull ſentence of eternall death pronounced, and giuen againſt you; *Goe ye curſed into euerlaſting fire*, and there lie howling, yelling, mourning and lamenting, there lie gnaſhing your teeth, tormented, ſcorched, tortured, perplexed, euer dying, yet alwaies liuing; and then ſhall you crie, woe and alaſſe, that euer we were borne, to be thus tormented in this flame: but then it will be too late; you would none of Chriſt, you cared not for him, you ſcorned him, mocked and reuiled him. Thus you would none of his *diſcite, learne of me*; therfore now you haue his *diſcedite, depart from me*: *non noui vos, I know you not*; you are none of my ſheep, I neuer redeemed you, I neuer ſhed my pretious bloud for you. O fearefull ſentence; whoſe haire doth not ſtand vpright to heare it? whoſe eies doe not guſh out with teares to read it? *In inferno nulla eſt redemptio; quoniam qui illic damnatus fuerit vlterius non exibit &c.* In hell (ſaith *Auguſtine*) there is no redemption, for he that ſhal be there damned, ſhal neuer come forth from thence any more. In hel there is no redemption; for there neither can the father helpe the ſon, nor the ſon the father, neither is there found any friend or neighbour to giue ſiluer and riches for thy redemption. In hell there is no redemption; for there are groanes and ſighes, and none to pitty them: there is griefe, mourning, and crying, and none to heare them. There ſhall the wicked ſay, what hath our pride, riches, honour, dignity, luxury, gluttony, and all our carnall delights pro-

fited vs? Behold they are all gone, as a dreame, a smoake, a shadow, as though they had neuer been, and we are here tormented with eternall punishments. *In inferno erit frigus intolerabile, ignis inextinguibilis, vermis immortalis, fætor intolerabilis, tenebræ palpabiles, &c.* saith *Gregorie*, that is, In hell there shall be an intollerable cold, a fire vnquenchable, a worme immortall, a stincke intollerable, darknesse palpable. To conclude, as it is truely said of the ioyes of heauen, so may I as truely say of the torments in hell, that neither eye hath seene, nor eare heard, neither hath it euer entred into the heart of man to conceiue, much lesse to vtter, the vnspeakable torments in hell, prepared for all those that haue no part in the redemption by Iesus Christ. And this for the second vse.

3 *Vse.* Thirdly, seeing that it is proued that onely the Elect are redeemed, and they onely saued: it doth teach vs to labour to be in the number of the elect and chosen seruants of God, and not onely to talke of our election, and discourse of it, and reason about it, as many will doe, and that too curiously, and more than is reuealed, or necessary to be knowne, but to labour to gather vpon sound ground, that my part in particular, and thy part in particular, is in this election; that we may say truely vpon due proofe, by euident testimony, and infallible arguments, especially from holy Scripture, euery one by himselfe, I thanke God, from the ground of my soule, I trust I am one whom the Lord hath elected out of that cursed race of mankinde; I am one, whom amongst so many thousands

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rejected of him, my good God hath chosen to obtaine saluation by Iesus Christ. This is that which the Apostle *Peter* doth so labour in, earnestly exhorting all of vs, to *giue all dilligence, to make our calling and election sure* 2 *Pet.* 1. 10. From which words of the Apostle, we are to note, that it is no trifling matter, no sleight busines, no matter of dallying, or delaying nor any matter arbitrary, or of indifferency, but a worke that requireth great labour, paine, and trauell, great industry, and diligence; a matter of absolute necessity, to make our election sure. Herein consisteth all our ioy and comfort, and herein resteth the hope of our hap. In this is continued our happinesse and felicity, and by this are we assured of heauen, and life eternall, and that vndoubtedly we shalbe saued. Haue this, haue all, and want this, and want all.

Now, wheras this is commonly obiected; if I be elected, it is no matter how I liue; & so of the contrary. I answer, that wher God hath appointed the end, there he hath appointed the meanes to attaine to that end. The end is life eternall, which none shall euer attaine without the vsing of the true meanes. This I proue plaine out of *Pauls* words; *Ephe.* 1 4. *God hath chosen vs*: to what end? to liue as we list? No, saith Saint *Paul*; but that we should vse the meanes, studying true piety and holinesse; ἐξέλεξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ. *Hee hath chosen vs in him, before the foundation of the world, to this end, that wee should be holy and without blame before him, in loue.* From which

Obiect.

Answ.

Confutation.

place also is confuted the errour of those that hold, *fidem præuisam et sanctitatẽ esse causam electionis*, that is, that faith foreseene, and holines which God did forsee might afterwards be in this or that man, was the cause why God did choose them. This the Papists hold and teach, most erroneously, without any warrant from holy Scripture. The Argument then stands thus; If we are chosen because of faith and holinesse, then should these be causes of Election: But the seare no causes of election, but rather effects, *Ergo*. And this doth Saint *Augustine* very well note vpon those words of Saint *Paul*, 1 *Cor.* 7. 25. where he writeth, that he obtained mercy of the Lord to be faithfull; *Non quia fidelis erat, sed vt fidelis esset*, not that he was faithfull before, but that he afterward might be faithfull. So say I, *Deus elegit, non quod ante eramus sancti, sed vt postea essemus*. God did choose vs, not because we were holy before, but that afterwards we might be so.

Augustine.

But because it is so excellent a poynt to know who are elected and chosen to saluation, and the seuerall markes and signes of the same, I haue the more plainely set them downe from the word of God, which is infallible. And the rather, because so many liue in ignorance, not knowing how to resolue themselues about this poynt. For aske them first, whether they looke to be saued or no, they answere, yea: aske them how: they know not. Secondly another sort, aske them whither they know Christ died for them or no: *they answere we hope so*; aske how they proue it? nay there they leaue

vs.

vs? Thirdly, another kinde that goe beyond both these; aske how they know Christ dyed for them in particular, they will answere by aduenture, Christ died for those that are elected: well; are you elected to saluation? yea. How proue you that? Nay, they cannot tell: This blindnesse of the people being considered, hath I say; mooued mee more earnestly to labour herein, plainely shewing these things, how a man may finde, that he is elected, and that Christ died for him, and he shalbe saued. Wherefore, that I may vse the words of *Paul*, νόει ἃ λέγω; δώσει γὰρ σοι ὁ κύριος σύνεσιν ἐν πᾶσι. That is, *Consider what I say, and the Lord giue thee vnderstanding in all things. 2 Tim. 2. 7.*

There are three speciall notes of an elect childe of God in the *Romans* 8. 30. in these words; *whom God predestinate or electeth to life, those he calleth, whom he calleth, those he iustifieth, and so consequently sanctifieth: and whom he iustifieth those he glorifieth.* Which words must thus be read: those whom he calleth, iustifieth, and sanctifieth, and will afterward glorifie, those are elected. This is that golden Chaine, and indissoluble knot. Who are elected, and their markes.

The notes then of election are.
1 *Vocation.*
2 *Iustification.*
3 *Sanctification.*

The first marke is our vocation and calling, for he that is called, he is assuredly elected: and on the contrary, he that cannot finde that God hath called him, cannot approue his election, for one time or other he doth call them. First Note or marke of Election.

Obiect. But it will from hence be objected that the Scripture is contrary to it selfe: for that which is here in this place by Saint *Paul* affirmed, doth seeme to contradict the saying of our Sauiour Christ, πολλοὶ γάρ εἰσι κλητοὶ ὀλίγοι δὲ ἐκλεκτοὶ, that is, *Many are called, but few are chosen. Math.* 22.14.

Ans. *Vocation or calling* is two-fold. { Either calling vnto Christ: Or, to some certaine Office. All these are not elected, as *Saul, Iudas, &c.*

Vocation. *Vocation* or *calling* to Christ is by which God doth inuite vs to come to Christ, that by him we may obtaine eternall life, and this is in Gods appointed time, therefore some are called sooner: as at *the dawning of the day, some at the third houre, some later, at the sixt, ninth, eleuenth houre. Math.* 20.

This calling to Christ is two-fold. { *Externall.* *Internall.*

Mat. 22. 9. 10. The Externall calling is that which is done by the Preachers and Ministers of the word of God, and it is generall and common both to good and bad, *Math.* 22. all that are thus externally called, are not chosen.

This Externall calling is two-fold. { *Effectuall.* *Ineffectuall.*

Effectuall, in the Elect, in whose hearts the word preached taketh place, being mixt with an internall

nall operation of the holy Ghoſt, and mixt with faith in thoſe that heare it.

Ineffectuall, in the Reprobate, in whoſe hearts the word preached, either findeth no place at all, or elſe ſoone vaniſheth, ſo that it becomes not the ſauour of life to life, but the ſauour of death vnto death, to their deeper condemnation, as *Paul* ſpeaketh. 2 *Cor.*2.15.16.

The Internall calling is, which is wrought inwardly in the heart by the ſpirit of God, by which the Father draweth vs, and giues vs to his Sonne, as *Iohn* 6. 37.44. *All that the Father giueth me ſhall come vnto me*: and againe, *no man commeth vnto me, except the Father draw him.* This calling is ſpeciall, belonging onely to the Elect, as *Rom.*8.28.30.

The anſwere then, that I may reconcile Chriſts words, and Saint *Pauls*, is this, Chriſt ſpeaketh of the externall calling, by which as well the Reprobate as Elect, are by preaching of the Goſpell inuited to that celeſtiall mariage, namely, life Eternall, without the inward efficacy of grace: and thus it is true, *many are called, few choſen.*

Saint *Paul* ſpeaketh of the Internall and Effectuall calling, when as the word preached is ſeconded, and made powerfull, by the holy Ghoſt, and by which calling the Elect onely are endued with iuſtifying faith, and thus its true which *Paul* ſaith, *that whom he Electeth, he calleth.*

Thoſe then that are elected, at one time or other, are called by the voice of the Goſpell, and the ſpirit of God, powerfully; they are called to to the knowledge of God, and his will in his word,

Note how to approue our calling as followeth.

they are called to faith and repentance, to beleeue in Iesus Christ, to turne from their wicked wayes, that whereas before they were ignorant, blinde, profane, dissolute, careleſſe, void of the grace of Gods ſpirit; now they ſee their miſery by nature, now they labour to come out of it, now their iudgments are informed, their vnderſtandings enlightned, their wil & affections ſanctified, the whole man, eſpecially, the ſoule, with all the faculties therof renewed, and ſo they euery day become more holy, more Godly, more vpright before God, and more innocent before men. And whereas before they did delight in ſinne, and it was ſweet and pleaſant vnto them, yet now it is diſtaſtfull, now it is loathſome, now it is worſe than poyſon with them, and they doe conſtantly purpoſe and reſolue with themſelues, that they will neuer, (by the grace of God) ſinne ſo againſt God as they haue done, but they will endeauour euery day to loath and hate ſinne, a thouſand times more than euer they loued it.

All which muſt teach vs thus to approue our vocation and effectuall calling, and to examine our ſelues, whether we can finde this effectuall working of the word vpon our conſcience, to make vs better, to reforme vs, and reclaime vs. This is that call of our Sauiour CHRIST, *Mat.* 11. 21.

Chriſts call.

Come; δεῦτε πρὸς με πάντες οἱ κοπιῶντες, καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. That is, *Come vnto me all yee that are wearie and heauy loden, and I will eaſe you*; that is, Come to him, by faith and true repentance, as the feete of the ſoule; yee who are weary

weary of ſinne, and laden with it, goe groaning vnder it, you to whom the burden of it is intollerable, the remembrance of it greiuous, and I will eaſe you and refreſh you: I will comfort you, I will accept of you, I will giue you my grace to withſtand it, I will pacifie your troubled and perplexed conſciences, and aſſure you of the forgiueneſſe of all your ſinnes. I will giue you peace of conſcience here, and eternall peace and reſt with me for euer in my kingdome. Thus when Chriſt doth call, and thou obey his call, and labour thus to be regenerate, & ſuffereſt the word to worke a new worke in thee, then thou art called, and ſo thou maiſt approue thine Election. And this for the firſt marke of Election, namely Vocation.

2 Note is Iuſtification.

The ſecond note of an Elect childe of God, is iuſtification of vs before God. This Iuſtification, is the benefit of God, by which he doth pardon, and forgiue vs all our ſinnes for Chriſts ſake, and doth acquit vs and abſolue vs from the guilt of them, and doth accept of vs as righteous before him in Chriſt. And thus God is ſaid to iuſtifie vs, that is, the whole Trinity, the Father, in his Sonne, by the holy Ghoſt, doth iuſtifie vs. As, 1 *Cor.* 6. 11. *But yee are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* So the ſonne, Ieſus Chriſt, is ſaid to iuſtifie vs, *deitatis virtute, et humanitatis merito*; that is, by the vertue of his Deity, and merit and worthineſſe of his humanity.

Now then, if thou canſt finde that God hath freely pardoned and forgiuen thee all thy ſinnes, and

and doth accept of thee as righteous for Christs sake, then thou art iustified: for iustification and remission of sinnes cannot be seuered, they are inseperable.

A true definition of Iustification.

Iustification then is thus defined. It is the absoluing of a sinner, beleeuing in Christ, from sinne, and the guilt thereof, and the imputation of the righteousnes of Christ vnto him, & the acceptation to life Eternall, freely, for the merits of Christ.

In which full and absolute definition, fiue things may be noted.

1 First; there must be faith, by which we may receiue the benefits of God offered vnto vs in his Sonne; wherefore it is so often said, we are iustified by faith; *non propter fidem vt meritum, sed per fidem vt instrumentum*; not for faith as a merit, but by faith as an instrument.

2 Secondly, there is an absoluing of the sinner from sinne. Iustification is opposite to condemnation: as to condemne, is to pronounce guilty, and to assigne the punishment; so contrariwise, to iustifie is to acquit from sinne and condemnation, and to accept to saluation. Neither doth God herein deale like the wicked iudge, who iustifieth a wicked man, whose wickednesse doth still remaine: But God doth take away the impiety, by forgiuing the sinne, and so of an vngodly man he is made righteous, his sinne being remitted. According to that in the *Psalme* 32.1.2. *Blessed is the man whose wickednesse is forgiuen, and whose sinne is couered: Blessed is the man to whom the Lord imputeth not iniquity.*

Thirdly,

Thirdly, then the righteouſneſſe of Chriſt is imputed to vs; For his bloud, death, paſſion, reſurrection, and ſo his whole obedience, *materia & fundamentum eſt noſtræ iuſtificationis*, is the matter and ground of our iuſtification. Hence *Paul* ſaith, *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of that one, Chriſt, ſhall many be made righteous.* His righteouſneſſe being in him a quality, is imputed to vs and made ours, as he that was no ſinner, was made ſinne for vs, our ſinnes being imputed to him. For he after a ſort, tooke our perſon vpon him, and became as guilty in our name, and was iudged as a ſinner; not for his owne faults, which were none, but the faults of vs: for he being altogether pure and free from all blame, did vndergoe for vs the puniſhment due to vs, not to himſelfe. So then, now we are righteous in Chriſt, *non quia operibus noſtris legi dei ſatisfaciamus, ſed quia cenſemur iuſti, iuſtitia Chriſti quam fide induimus.* Not becauſe we can any way ſatisfie the law of God by our workes, but we are iudged righteous by the righteouſneſſe of Chriſt, which we by faith doe put on, and apprehend, that it may be ours. So 2 *Cor.* 5.21. τον γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ. Meaning, *God made Chriſt ſinne for vs, who himſelfe knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.* 3

Fourthly, this righteouſneſſe of Chriſt being imputed vnto vs, then God doth accept vs to life; he accepteth of vs as righteous in Chriſt; and being 4

ing in his sonne, he cannot but loue vs for his sake, through whom he is well pleased with vs: for now Christ hauing taken away the enmitie that was betwixt vs and God for sinne, there remaines nothing but peace and concord, and loue betwixt vs: for Christ hath slaine that hatred and enmity, by reason of sinne, by his crosse, that is, by his sacrifice vpon the Crosse; so that there shall neuer be any more hatred betwixt God and vs any more. *Ephes.* 2. 16. According to that in the *Rom.* 8.1. *Now there is no condemnation to them that are in Christ Iesus.*

5 Fiftly and lastly, all this is freely for the merits of Christ, excluding all humane merit, or worthinesse in man whatsoeuer: freely by grace, not of works. *Ephes.* 2.8.9. Not of our selues, not by the law, for euery man by the sentence of the law is accursed. *Gal* 3.10. If accursed by it, then not iustified by it.

Obiection. The Papists obiect that in *Luke* 7.47. Christ saith of the woman that annointed his feet with ointment: *Many sins are forgiuen her, for she loued much.* Hence say the Papists, the louing of God is the cause of iustification: because she loued much therefore her sinnes are forgiuen.

Answer. I answer, her loue was not the cause of forgiuenesse of sinnes, or iustification: but a signe of her iustification; that because she had a great perswasion of Gods loue towards her, in forgiuing her many sinnes, therefore she loued much. This is plaine, if we marke the latter part of that 47. verse, to whom a little is forgiuen, he loueth a little. By which Antithesis

titheſis thus much is truely gathered, that the loue of God in forgiuing our ſinnes, the more it is, the more loue it cauſeth in any who is throughly perſwaded of the ſame; and where leſſe loue of God appeares to a man, there is leſſe loue to God againe. So our Sauiour Chriſt makes a compariſon in the former verſes, beginning at 41 &c. Signifying that ſhe loued Chriſt more than the Phariſee, becauſe ſhe had perſwaſion of the forgiuenes of many moe ſinnes, and the Phariſee had perſwaſion of the forgiueneſſe but of a few. So then, hence we conclude, that Gods louing of vs is the cauſe why we loue him, and not as the Papiſts would haue, that our louing of God is the cauſe why hee loue vs. The loue of God muſt firſt ſhine vpon our hearts, before we can reflect any loue to God againe. As in the 1 *Iohn* 4. 19. *Wee loue him, becauſe hee loued vs firſt*: So then the meaning of thoſe words is plaine thus; She had many ſinnes forgiuen her, there is her iuſtification; and to declare this her iuſtification, ſhe loued God much; this was a ſigne ſhe was iuſtified; becauſe ſhe loued much. See here how the Papiſts argument lieth in the duſt, whereas he thought to haue had greateſt aduantage.

A compariſon between a creditor, and a debtor.

Simile.

Saint *Paul* ſaith indeed, *we are iuſtified freely by grace, by faith, by Chriſts blood. Rom.* 3. 24. *Rom.* 5. 9. But withall ſaith the Papiſt, *Iames* 2. 24. *We are iuſtified by works.*

Obiection.

I anſwer. Both theſe are true, Saint *Paul* ſpeaketh of the cauſes, Saint *Iames* of the effects. We are iuſtified by faith, as an inſtrument in the act of iuſtification before God, we are iuſtified by works, that

Anſwer.

that is, declared to be iustified before men. In the person already iustified by faith, good works must concur, not as causes, as the Papists would, but as fruits and effects of faith, as signes of iustification.

Question. But how shall I know I am iustified, that is, that my sinnes are pardoned and forgiuen, that they shall neuer be laid to my charge?

Answer. I answer. By finding in my selfe, that, to which God hath promised forgiuenesse in holy Scripture. *Eze.* 18.21.22. *He that will repent of his sinne, of all sinnes that he hath committed, and keepe all Gods statutes, and doe that which is lawfull and right, he shall surely liue, and not die.* So 1 *Iohn* 1.9. *If we acknowledge our faults before God, and confesse our sinnes, God is iust and faithfull to forgiue vs our sinnes; and to cleanse vs from all our iniquity; if we confesse them and forsake them, we shall haue mercy of the Lord. Prou.* 28.13. But I thanke God, I haue and doe repent daily of my sinnes, I doe hate al wicked wayes, I endeauour to please God in all well doing, I doe acknowledge and confesse my sinnes, with griefe: I humble my selfe in the knowledge of them, I haue a care to leaue them, I resolue with my selfe, by the helpe of Gods spirit, to forsake them all, and to become a new man; and thus will I doe euery day so long as I liue, still more and more, striuing to attaine to perfection, if it were possible. By this I say, I know that God hath forgiuen me all my sinnes, and that he will neuer remember them any more, as he hath promised. *Heb.* 10. 17. And this is my iustification.

Application.

Now, that we may still know more certainly who are

are iuſtified, this is plainely taught vs, by theſe ſignes and effects following.

Signes of Iuſtification.

The firſt is, the true louing of God; for when a man is fully perſwaded that God hath forgiuen him all his ſinnes, and freely pardoned them, then is the loue of God in his heart, and he laboureth continually to loue him much more, with all his heart, minde, ſoule, and ſtrength, and he thinkes he can neuer loue him ſufficiently. This is plain in the forenamed example of the woman that annointed our Sauiour, *Luke* 7. 47. Becauſe ſhe was iuſtified, and many ſinnes forgiuen her, ſhe loued much, which loue muſt be tried, by keeping his commandements. *Iohn* 14. 15. *If ye loue me keepe my commandements.* 1

The ſecond is, inward peace of conſcience, which can neuer be, till ſuch time as God hath forgiuen one his ſinnes, and we finde the ſame, and beleeue it. For before this, his ſinnes diſmay him, his conſcience accuſes him, his own heart condemns him, but now his heart is at reſt, his conſcience appeaſed; and his minde, concerning the iuſtice of God, and wrath for ſinne, is ſatisfied. This is plaine. *Rom.* 5. 1. *Being iuſtified by faith, we haue peace towards God, through our Lord Ieſus Chriſt.* And where this peace is, there is no doubting, as the Papiſts would haue it. 2 3

The third is, the reioycing in troubles and afflictions, reioycing in perſecutions, reioycing vnder the Croſſe, patience in vndergoing them, and hope, which maketh not aſhamed. This they want, who cannot finde that God hath forgiuen them their

their sinnes; but they repine, murmure, grudging against God, raging, fretting, vexing of themselues, impatient, and ready euen to lay violent hands vpon themselues, thinking God doth them great wrong, and none are so plagued as they are. A signe, they are not perswaded their sinnes are forgiuen: But it is otherwise with the godly, they reioyce, they exercise their loue, patience, humility, obedience, and calling vpon God. This is plain, *Rom.* 5.3. Being iustified, we haue peace, and not onely that, but we reioyce in tribulation, knowing that tribulation bringeth forth patience, &c.

4 The fourth is; sanctimony and holinesse of life, a practise of piety and godlinesse, which is the gift of God to the elect, and bringeth with it life eternall; *non ex merito, sed ex ordinatione diuina*, that is, not by merit, but by the ordinance of God. This vertue they haue not, who are yet in their sinnes; and are not deliuered from them; but goe on still, without any remorse of conscience, neuer shed one teare for them; but are careless, secure, neither thinke of the day of iudgement, that they must giue account of euery idle world, much more for idle works, and most of all for hurtfull and pernicious actions. But the godly, whose sinne is couered, whose wickednesse is forgiuen, is alwaies endeauouring after holinesse: This is plaine. *Rom.* 6.22. *But now being freed from sinne, and made the seruants of God, which is as much as iustified, yee haue your fruit in holinesse, and the end eternall life.* And this for the second note of Election, *viz.* Iustification.

The third note of Election, is Sanctification.

This

This Sanctification is nothing elſe, but the renewing of a man, according to the image of God, by which he being purged, and cleanſed from his filthines and vncleanneſſe, doth put off the old man of Sinne, and put on the new man, Chriſt Ieſus, which is created in true holineſſe, as *Ephe.* 4. 24. Or thus; Sanctification is that, whereby a man being iuſtified, and hauing his ſinnes forgiuen him, doth cleanſe himſelfe more and more from the filthineſſe of the fleſh, that is, his corrupt nature, and doth labour to riſe vp daily to newneſſe of life, liuing in a continuall practiſe of good workes.

3. Note of Election Sanctification.

There are two parts of Sanctification. Firſt, the mortifying of our ſinfull, and corrupt nature, both in body and in ſoule, for both are polluted, therefore both muſt be ſanctified. Wee muſt labour to ſee our ſinnes, and know them to be ſinne, and to purge our ſelues of them; to leaue committing of them. Secondly, the practiſing of the contrary vertues, the leading of a new life, the committing of our waies to God, the reſigning vp of our ſelues wholy to the ſeruice, and worſhip of God, and being borne againe by the ſpirit of God. This no man can doe of himſelfe, but it is the ſpeciall worke of God, by his word and ſpirit; not proper onely to one perſon, but common to the whole Trinity, although it doth moſt peculiarly belong to the holy Ghoſt, as his peculiar office. Thus by the word preached our corruption is mortified, kil'led, and eaten out, for which cauſe the Miniſters are called *the ſalt of the earth*; as *Math.* 5. 13. And by the ſame word

2 Parts of Sanctification.

The meanes of Sanctification.

are we quickned, reuiued, and borne a new, 1 *Pet.* 1.23. *Being borne a new, by the immortall seed of Gods word.* So againe, the spirit of God doth continually represse those ill motions in vs, and putteth new thoughts, and new cogitations into vs; as *Rom.* 8. 13. *If you mortifie the deeds of the flesh by the spirit, yee shall liue.* So Christ prayeth to God to sanctifie them by the word. *Iohn.* 17.17.

Application. All which must teach vs, to purge our selues, & labour to be holy, as God is holy; not that we can any waies be equall with him in holinesse; for the word, *As*, doth signifie two things; First, an equality: Secondly a conformity: so here, teaching vs to conforme our selues to the image of God, to resemble him, to be like vnto him, for equall we can neuer be. And to make a high account of the word of God; to take heed how we heare it, being the ordinary meanes whereby we are called, iustified, and sanctified; And to take heed of quenching of the good motions of the spirit of God, by which we are sanctified, wherevpon it is called the Holy Spirit, not onely because it is holy in it owne nature, but because it sanctifieth vs, and maketh vs holy: and this the Apostle putteth vs in minde of, 1 *Thes.* 5.19. τὸ πνεῦμα μὴ σβέννυτε, that is, *Quench not the Spirit.* So in *Ephes.* 4. 30. καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. *And grieue not the holy Spirit of God, by which you are sealed vnto the day of redemption.*

Luk. 8. 18.

This Sanctification it doth necessarily follow Iustification, and not goe before it, as some doe erroneously

erroneouſly thinke, according to that of Saint *Auguſtine. Bona opera non præcedunt iuſtificandum, ſed ſequuntur iuſtificatum*: Good workes doe not goe before a man that is to be iuſtified, but they follow after a man is iuſtified; for firſt by grace we are iuſtified, and being iuſtified, we performe good workes.

Now then, we are to note that this ſanctification is twofold, *inchoata, et perfecta*; one begun in this life, the other perfect in the world to come; and as for perfection here in this life we can neuer attaine vnto, howſoeuer the Anabaptiſts dreame of a perfection while we liue here, contrary vnto that of the Prophet, *our beſt actions are like a Menſtruous cloath, full of ſtaines and blemiſhes, full of frailty and manifold infimities. Nullus ſanctus caret peccato: tamen non deſinit eſſe ſanctus*, no holy man is without ſinne, yet he doth not ceaſe to be holy: *Auguſtine.* *Auguſtine.*

And that this Sanctification is a teſtimony of our election it is prooued, in 1 *Pet.* 1. 2. *Elect, according to the foreknowledge of God the Father, vnto ſanctification of the ſpirit.* So *Ephe.* 1. 4. *He hath choſen vs to be holy.* So accordeth that in *Deut.* 7. 6. *Thou art an holy people vnto the Lord, he hath choſen thee to be a precious people vnto himſelfe.* And, *Leuit.* 20. 26. *Therefore yee ſhalbe holy vnto me, for I the Lord am holy, and I haue ſeparated you from other people, that you ſhould be mine.* And in that to the *Rom.* 8. 30. *Whom hee electeth he iuſtifieth, and ſo conſequently ſanctifieth, they cannot be ſeparated.* Therefore, if thou wilt approue thy ſelfe elected,

cted, and so looke to be saued. Labour for this sanctification and holinesse; without which, *thou shalt neuer see the Lord*, as it is said. *Heb.* 12.14.

Reasons. The Reasons to inforce vs to labour for this Sanctification, are these.

1 First, it is the will of God, that we should be holy, so that all vncleannesse, impurity, and filthy lusts are contrary to the will of God. Read 1 *Thes.* 4.3. *This is the will of God, euen your sanctification, and that yee should abstaine from Fornication*; 4. *verse. that euery one of you should know how to possesse his vessel in holinesse.*

2 Secondly, It is the end of our vocation and calling, not to liue in filthy lust and vncleannes, for 1. *Thes.* 4.7. *God hath not called vs vnto vncleannes, &c.*

3 Thirdly, it is the end of our Election; we are not elected to liue as we list, in concupiscence, in couetousnesse, in offences, in scandalls, in offering wrong and iniuries one to another, in defrauding and oppressing one another, *but he hath chosen vs to be holy and without blame. Ephe.* 1 4.

4 Fourthly, because by this, we like obedient children, doe resemble our heauenly Father, who is holinesse it selfe, wherefore saith *Peter*, 1 *Epist.* 1. 15.16. *As he which hath called you is holy, so be yee holy in all manner of conuersation, because it is written, be yee holy, for I am holy.*

5 Fiftly, without this holinesse, we haue no part in the new birth: It is a signe wee are yet dead in sins & trespasses, and are not regenerated, nor renewed: we are not risen from the death of sin, vnto the life of righteousnesse; for, *Blessed and holy is that man that*

that hath part in the first resurrection, that is, *from sinne, to righteousnesse. Reue.20.6.*

Sixtly; as, I before alledged, *without this holinesse, we shall neuer see the Lord; Heb.12.14. For there shall no vncleane thing, or which worketh abhomination, or lies, enter into the great City, the holy Ierusalem, the Kingdome of Heauen. Reuel.21.27. But the fearefull, vnbeleeuing, abhominable, murtherers, whormongers, sorcerers, idolaters, liars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Reue.21 8. For without that heauenly City, shalbe dogs, enchaunters, whoremongers, Idolaters, and whosoeuer loueth or maketh lies. Reue.22 15.* 6

And that we may the better know who are sanctified and who not, I haue here for our further benefit set downe the Signes, and markes of them which are sanctified. Signes.

First, a seperation of our selues from wicked, and from prophane men; purging our selues, from the sinnes of the vngodly, which wee shall see to be in them, staying prophane and vaine babblings, not striuing about words, to no profit, which turne to the peruerting of others, and the truth. *If any man shall purge himselfe from these, and all such kinde of sinnes, he shalbe a vessell sanctified, and meete for the Lord.2 Tim.2.21.* 1

Secondly, the vprightnesse of hart, in the whole course of Gods worship, the integrity of our soules, soundnesse of heart, voyd of hipocrisie before God, and dissimulation before men, this is an especiall note of an holy and sanctified man; without 2

which vprightneſſe, wee cannot poſſibly pleaſe God, no not in the leaſt things that belong vnto him; but all our beſt actions which we ſeeme to doe, are no better than ſtinking ſauours in the noſthrils of th'almighty. This was that, which God himſelfe commendeth in his holy ſeruant *Iob*, *that he was an vpright man, and iuſt, one that feared God, and eſchewed euill, and one that continued in his vprightneſſe. Iob.* 1.8. *and* 2.3.

3 Thirdly, a reuerent and carefull hearing of Gods word; ſo to heare, as to practiſe it; a keeping of his couenant, performing thy vow in Baptiſme, and daily renewing the ſame; being afraid to breake couenant with God: this is a true teſtimony thou art a holy man. *Exod.* 19.5.6. *If you ſhall heare my voyce indeed, and keepe my couenant, then you ſhalbe my chiefe treaſure, aboue all people: you ſhalbe to me a kingdome of Prieſts, and a holy nation.*

Wherefore to conclude: ſeeing we haue theſe promiſes, let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and finiſh our ſanctification in the feare of God 2 *Cor.* 7.1. Signifying that it is not ſufficient to purge our ſelues in part, but it muſt be both from internall corruptions of the ſoule, as alſo the externall pollutions of the body, and to labour for the feare of God, without which we are impudent and bold, in committing of vncleanneſſe, which we would not dare to attempt, if the feare of God were firmely ſetled in our hearts teaching vs alſo, not to make a ſhew of holineſſe for a time, but to goe on conſtantly, and

to

to finish our sanctification, daily proceeding in a holy course; adding more holinesse still to more, that so holding out vnto the end we may receiue the end of our faith, the saluation of our soules. 1 *Pet.* 1. 9. *For he that continueth vnto the end, he alone shall be saued*; *Mat.* 24. 13. And thus much be said for the first point, shewing who are redeemed, & who not: The doctrine, vses, and the seuerall marks of Election; *viz.* Vocation, Iustification, Sanctification, shewing plainly what they are, and how to try our selues, and conclude we haue them.

Question. But there ariseth a question yet further, about the persons redeemed; whether the Fathers in the old Testament were partakers of this benefit of Redemption or no: or whether we only that haue liued since the comming of Christ?

Answer. I answer. That the Fathers in the old testament were partakers of the Redemption, by Christ Iesus, although not yet borne, not yet exhibited. And this is true in two respects. First, in regard of predestination, *quia ad hanc fuerunt electi*, that is, because they were chosen to the participation of it. Secondly, they did feele the force and efficacy of the future redemption; *& fide illam receperunt*, and did receiue the same by faith.

Obseruation. Redemption is eternall.

Whence we obserue, that Redemption by Christ is eternall. First, in regard of eternall predestination, which was before the foundation of the world was laid. Secondly, in regard that the vertue of this Redemption doth extend it selfe from the beginning of the world vnto the end: neither is there any other to be looked for. For

which cause Christ is called, the Lambe which was slaine from the beginning of the world. *Reuel.* 13.8. In which words, this is signified: first, that Christ
1 Iesus is in respect of the application of his merit, a perpetuall sacrifice satisfactory, although, *ipsa mactatio sit certi temporis*; that is, the slaying it selfe
2 is at a certaine time. Secondly, he was slaine typically, in types and figures, which did shadow out his death; for the sacrifices of the godly, which presently from the beginning of the world were offered according to the commandement of God, were types of Christ, the true sacrifice, that was
3 afterward truly to be offered. Thirdly, he was slaine from the beginning *in sanctis trucidatis*, in his members the Saints, who were slaine for the participation of a iust cause, as *Abel*, and the Prophets
4 and other of the godly, vnder the law. Fourthly, by the eternall decree of God the father, who had decreed from the beginning, that Christ should be that sacrifice that should expiate, and doe away the sinnes of the world. Thus he is that Lambe slaine from the beginning; according to that, *Iesus Christ, yesterday, and to day, the same also is for euer. Heb.* 13.8. So saith *Peter. Acts* 15.11. *Through the grace of the Lord Iesus Christ, we beleeue to be saued euen as our fathers.* So 1 *Pet.* 1. 19.20. It is manifest.

So againe, accordeth that in *Iohn* 8.58. *Before Abraham was, I am*; that is, in respect of the Deity and Godhead. As Christ was God, he was before *Abraham*; indeed in regard of his Humanity; as he was man, he came of the loynes of *Abraham*. The Iewes

here

here took Christ for a meere man, and they could not endure to heare him to affirme this, that he was before *Abraham*, seeing he was not yet fifty yeers old. So *Samosatenianus* falsly expounding this place, doth make a mocke at the Deity of Christ, and he expounds it thus. *Before Abraham was made the Father of nations, and the Gentiles, and the nations called by the Gospell, I am heere present as man*: denying him indeed to be God. This is contrary vnto the sense of this place; a sense extorted, and wrested, pertayning nothing to the purpose; as by our true interpretation is manifest, and the reading of the former verses doe testifie.

The error of *Samosatenianus* and the Iewes.

So againe; *Abraham* our father, he reioyced to see the day of Christ, and saw it, and was glad. *Ioh.* 8. 56. That is, by faith *Abraham* saw him: whence we obserue, that the fathers in the old Testament, were saued no otherwise then we are; for they were saued by faith in Christ; for the vertue of Christ shewed it selfe, through all former ages, in the Fathers, for they saw in the promises that he should come, and did very ioyfully lay hold on him by a true and liuely faith. As it is plaine. *Heb.* 11. 13. *All these fathers died in faith, as Abraham, Isaacke, Iacob, so the rest; though indeed Enoch did not die, yet all but he did die.* These receiued not the promises; that is, the things promised, but saw them a far off, by faith, and beleeued them, and receiued them thankefully.

Hence arises an obiection; how could they beleeue, hauing not receiued the promises; for this is most true, that faith is grounded necessarily vpon

Obiection.

on the promises, as the supporters of faith?

I answer; this, concerning their not receiuing the promises, is spoken by way of comparison; or as I said before, they receiued not the things promised, so by a Metonimy, the promises are put for the things promised. By comparison, they were far from that estate and degree, into which God now hath brought vs. They had the promise, that, that Messias should come, *viz.* Christ, and so beleeued in him that was to be exhibited; and so the same saluation was promised to them, yet they had not such cleerenesse of the promises as we who liue, now Christ is come, and fully exhibited: liuing I say, now vnder the kingdome of Christ: but they were content to behold them a far off; not that simply they wanted the promises, but comparatiuely, they had them not in such full measure as we haue, who doe enioy Christ already come.

Leuiticall Priesthood, compared with Christs Priesthood.

So againe, it is proued further that redemption is eternall. *Heb.9.12. Redemption eternall is obtained by Christ.* In which Chapter there is set downe a comparison between the Priesthood of *Leui*, and the Priesthood of Christ, shewing that Christs Priesthood farre excelleth the Leuiticall. First, the Priesthood of *Leui*, was of carnall rites; Christs of spirituall goods, as expiation of sinnes, obtaining of life eternall, which in the time of the Leuiticall Priesthood were expected, by Christ to be administred. Secondly, the Leuiticall Priest, enioyed his office in a terrene and earthly tabernacle, the Tabernacle made with hands: but Christ, in a farre more excellent, greater, and holy Tabernacle,

nacle, *viz* his Body. Thirdly, the Leuiticall Priest offered the blood of Goates and Calues, for there were two sacrifices in their annuall and yeerely sacrifice: But Christ offered his owne bloud. Fourthly, the Leuiticall Priest entred once euery yeere into the holy place: but Christ entred into heauen, once for all. Fiftly, the Leuiticall Priest obtained redemption, and reconciliation temporall: Christ obtained eternall redemption, redemption therefore is eternall. The vse whereof followeth.

Vse 1. The vses of this vnto vs are these. First it teacheth vs not to doubt of the redemption, and so consequently of the saluation of the Fathers in the old Testament, but to rest assured, that they were saued by faith in Christ, as well as we, neither is there any way else set downe vnto vs, either in old or new Testament, beside this.

Obiect. *Ob.* But you will say there is no mention made of Christ in the old Testament.

Answ. *Answer.* Yes, by types and figures often, and by ceremonies, yet obscurely, and darkely, yet to men of vnderstanding plainly. This is plain, *Acts* 15.11. We beleeue to be saued euen as they doe; redemption is eternal.

Vse. 2 Secondly, this teacheth vs to take heed of rash iudgement of any, to censure them, to condemne them as reprobate; to iudge of the heart, for we cannot see into the heart; *deus solus est*, καρδιογνώστης, God alone is the knower and searcher of the heart. For we cannot tell whether they are endued with faith or no; and therefore euen of grieuous sinners, *potius bene sperandum, quam temere pronunciandum*, that is, we

we ought rather to hope well, than to iudge rashly. God calleth some sooner, some later, and endues them with faith; and therefore if we should see one destitute of faith, yet are we not to despaire of him finally, denying him to be in the number of the elect; nay, if we see some obstinately denying the knowne trueth, *certam ferre sententiam, nobis non licet*; that is, we may not certainly giue sentence against him, that he is a damned wretch, or a reprobate: Redemption is eternall, and God may in his good time preuent such a man by his grace, and he may haue part in this redemption. There is a two-fold iudgement. *Iudicium charitatis, Iudicium certitudinis*; that is, the iudgement of charity, and the iudgement of certainty: vse the former, but not the latter; I meane, in the concluding against the saluation of any in particular.

Vse 3. Thirdly, this doth serue to vphold vs against despaire; thou feareſt thou art not in the number of the redeemed, nay thou knoweſt thy wants, thou seeſt thy misery is great, thy sinnes are many, and thou feeleſt not that comfort, which the redeemed doe; namely, that thy sinnes are forgiuen thee, and that God doth accept of thee as righteous in Christ; thou canſt not be perswaded of theſe things; O yet doe not despaire; labour to approue thy Vocation, Iustification, and Sanctification, and because thou canſt not doe it of thy selfe, pray to God to conuert thee, that thou maiſt be conuerted; confeſſe thy sinnes to God, cry vnto him for pardon and forgiueneſſe, with purpoſe to leaue all sinne, and remember, that this redemption is eternall,

thy

thy part may be in it, although thou doſt not yet feele it; neuer deſpaire of Gods mercy in Chriſt. *Where Sinne hath abounded, Grace hath much more abounded* : *Rom.* 5. 20. *Turne to God by repentance, and he will turne to thee by his bleſſings and mercy. Mal.* 3. 7. *Zach* 1. 3. 11. *Nemo deſperet; Iudam traditorem, non tam ſcelus, quod commiſit, quam indulgentiæ deſperatio fecit penitus interire.* Let no man deſpaire, for it was not ſo much the ſinne which *Iudas* the traitor committed, as the deſpairing of Gods mercy, that caſt him away, ſaith *Auguſtine.* For he deſpairing of the mercy of God, went aſide, and hanged himſelfe. There was in *Iudas, Contritio cordis, Confeſſio oris, Satisfactio operis*; that is, contrition of heart, confeſſion of the fault, ſatisfaction of the worke, yet all would not doe him any good: becauſe hee wanted faith in Chriſt, and hope of pardon, he deſpaired. Thus much of the perſons who are redeemed.

Auguſt. lib. de vtil. pœnit.

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2. *Who doth redeeme vs and ſaue vs?*

2. Point.

THat Chriſt is our Redeemer, it is without all controuerſie generally held of the true Church of God; confirmed both by teſtimony of holy Scripture, as alſo by the conſent of the learned Fathers, *Epheſ.* 1. 7. *In Chriſt we haue redemption.* So *Col.* 1. 14. The word, ἐν, in the Greeke, ſignifieth *in*, or *per*, in or by. So that it is truely ſaid, we haue redemption in Chriſt, and by Chriſt. By Chriſt,

I Chriſt our Redeemer how it is meant.

as

as our Mediator, so, in the same sense, the people of Israell, by *Moses*. In Christ, that is, in the person of Christ, as he is our head, and we his members: so, *Christ is made of God vnto vs, wisedome, righteousnesse, sanctification, and redemption.* 1 *Cor.* 1. 30 Vpon which words S. *Bernard* thus writeth: *Bernard.* *Christus est factus nobis, Sapientia in prædicatione, Iustitia in peccatorum absolutione, Sanctificatio in conuersatione; Redemptio in passione;* that is, Christ is made to vs Wisedome in preaching; Righteousnesse in absoluing vs from sinnes; Sanctification in conuersation, Redemption in his passion. *Omnia habemus in Christo, et omnia in nobis Christus*; that is, we haue all things in Christ, and Christ is all things in vs, saith *Ambrose*. He is, *Redemptor noster nascendo, Vitulus moriendo, Leo resurgendo, & Aquila in cælos ascendendo*: He is our redeemer, by his birth, a Calfe by his death, a Lyon by his resurrection, an Eagle by his ascension, saith S. *Gregorie*, *Homil.* 4. This is that which *Paul* affirmeth; *It is Iesus which deliuereth vs from the wrath to come.* 1 *Thes.* 1. 10. So againe, *we are iustified freely by Gods grace, through the redemption that is in Christ Iesus.* *Rom.* 3. 24. that is, in Christs person, as he is our head, and we his members, so we haue redemption in Christ.

Ambrose.

Gregorie.

Obserua. Whence we obserue for our instruction, *viz.* that except thou art in Christ Iesus, and a true member of Christ, thou hast no part in the redemption by him; according to that of *Paul*: *There is no condemnation*, to whom? viz. *to them that are in Christ Iesus, whose head he is, whose members they*

they are. Rom. 8 1. *Now in Christ Iesus, ye which once were a far off, are made neere by the bloud of Christ. Ephes* 2.13. This is that which *Paul* so often mentioneth. *Ephes.* 1.3.4.7.10.11. *He hath blessed vs in Christ, chosen vs in Christ, redeemed vs in Christ, &c. Nam extra Christum nemo benedictus, nemo electus, nemo redemptus*; that is, for without Christ no man is blessed, no man elected, no man redeemed: it is he in whom we haue redemption.

The vse of which obseruation vnto vs, is, to labour to be the members of Christ Iesus, and to be in him, to be vnited vnto him, and to haue fellowship and communion with him, which, except we doe, we must not dreame of any participation in the redemption by him. *Vse.*

But how shall I know, that I am a member of Christ, and in Christ? that so I may be assured of this my redemption? and that I am Gods childe in Christ Iesus? *Question.*

I answer, by these notes and marks following First, by the testimony of Gods spirit, *which beareth witnesse with our spirits, that we are Gods children by grace, and by adoption. Rom.* 8. 16. and *verse* 14. *They who are led by the spirit of God, they are the sonnes of God*: but *verse* 9. *If any man hath not the spirit of Christ, the same is none of his childe*; none of his member: for whosoeuer is the child of God, he suffereth himselfe to be gouerned and ruled, and directed by Gods spirit; to doe as that will haue him doe; and laboureth by all meanes possible to maintaine it, and retaine it. *Answer.* The notes of Gods children. 1

Secondly, a second note is, a true faith in Christ, 2

to

to beleeue in him, to apprehend the merits of Christ, and to apply him to be our Sauiour in particular. This faith doth engraft vs into Christ, as the impe in the stocke, and as branches in the Vine, and without this faith it is impossible to please God, and to be his child; for πάντες υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ, that is, *ye are all the sonnes of God, by faith, in Christ Iesus.* Gal. 3. 26. And the seuenth verse, they which are of faith, the same are children of *Abraham.*

3 Thirdly, a third note of the member of Christ, and of our being in Christ, is this, that we sinne not; 1 *Ioh.* 3. 6. *Whosoeuer abideth in Christ sinneth not; and* verse 9. *Whosoeuer is borne of God, sinneth not.* So *Psalme* 119. 3. *Surely the vpright, and the righteous, worke no equity.* Which places must not be vnderstood simply, that the vngodly haue no sinne; for if we, euen the Apostles, *say we haue no sinne, we deceiue our selues, and there is no truth in vs, and we make God a liar.* 1 *Iohn* 1. 8. 10. But those former places must thus be vnderstood, that the godly man sinneth not, that is, doth not sinne wittingly, and willingly, of set purpose, of pretended malice; he maketh not a trade of sinne, he doth not giue himselfe ouer vnto sinne, to become the seruant of sinne; he doth not sinne so, as to suffer sinne to raigne in him, although it cannot be denied but he sinneth through infirmity, ignorance, frailty, weaknesse; he may be ouertaken with sin against his will, and against his purpose, but he doth not delight in his sinne; he doth not lie in his sinne; hee doth not continue in committing of sinne: In a word,

word, he doth neuer ſinne with full conſent and ſwinge of will, neither can he ſo ſinne, becauſe his ſeed, that is, the holy Ghoſt, remaineth in him, and *he is borne anew by Gods ſpirit*, which doth continually keep him, that he ſhall not ſo ſinne. 1 *Ioh* 3 9.

Ob. But it will be obiected: what did S. *Peter* in denying his Lord and Maſter Chriſt? he knew him well enough, yet thrice he denied him, and damned himſelfe, as it were, if he knew him, ſaying: *I know not the man*: I hope you will not deny, but he ſinned in the worſt manner, when as he curſed himſelfe, and ſware, ſaying; *I know not the man*. *Mat.* 26. 47. *Obiection.*

I anſwer. *Peter* did not ſinne with full conſent and ſwinge of will, wittingly and willingly, of ſet purpoſe, or malice, but he ſinned through infirmity and frailty, being ouertaken with a paſſion of feare. *Anſwer.*

Ob. But what ſay you to *Dauid* for his adultry, and then for his murdering of *Vriah*? Indeed, if he had killed him preſently, it had beene leſſe to be ſuſpected, but it was a great while after; therefore ſurely *Dauid* did this of ſet purpoſe, wittingly and willingly, you will not deny it? *Obiect.*

I anſwer. I muſt confeſſe theſe were grieuous ſinnes in *Dauid*, and yet he ſinned through infirmity and weakneſſe; for he did not lie in his adultery, he did not continue in it, he repented: as for his murdering of *Vriah* ſo long after, it was his great ſinne, yet ſomething leſſe for that *Dauid* in his owne perſon with his ſword kild not *Vriah*, but by the ſword of the *Ammonites*. *Anſw.*

4 Fourthly; a fourth note of Gods childe, of one that is in Christ, is a carefull keeping of Gods word; I doe not say, a bare hearing of it onely; so many doe which are not yet in Christ; but I say, so to heare it as to remember it carefully, to lay it vp in our hearts diligently, to meditate in it continually, and to practise it effectually; to doe that which the word doth command, and leaue vndone that which the word forbids; this is keeping of his word. *Psal.* 1. 2. *Blessed is the man whose delight is in the law of God*, that is, *his word, and doth meditate in it day and night.* So 1 *Iohn* 2. 5. *He that keepes Gods word, in him is the loue of God perfect indeed. Hereby we know that we are in him.*

Fiftly; a fift note of the member of Christ, is, a carefull endeauour to keepe Gods commandements vprightly, although it must needs be imperfectly, and a carefull labouring to resemble Christ in his humility, loue, patience, obedience, meeknesse, sufferings, and such like. *This is to walke as Christ hath walked, this is to be in Christ.* 1 *Ioh.* 2. 6. Hee that remaineth in Christ, ought euen so to walke as Christ hath walked, so againe. 1 *Iohn* 3. 24. *He that keepeth his commandements, dwelleth in him.*

Obiect. But as concerning the first note, how shall I know that I haue the spirit of God in me?

Answ. I answer; by the fruits of the spirit; as the tree is knowne by the fruits; as thus: when thou hast more care and mind of holy things, and of the seruice of God, and his worship, and a greater delight in these by far, than in worldly affaires, in the vanity

nity and pleasures of the world, than in following our owne waies, our owne humors, our owne filthy lusts, &c. This is a great signe that thou hast Gods spirit. Moreouer the fruits of the spirit, are these: First, loue: both to God and man; to God simply and absolutely for himselfe, and man for Gods sake. Secondly, ioy; not so much the externall and outward ioy of the body, as the internall and inward ioy of the heart, arising from the perswasion of Gods loue to vs. Thirdly, peace; not so much the worldly peace, but an inward peace of conscience, which passeth all vnderstanding, arising from the sense and feeling of our sinnes forgiuen vs in Christ, and peace betwixt God and vs, and peace one with another. *There is no peace to the man that is wicked. Esay* 57.21. Fourthly, long-suffering, in suffering wrong and iniury, in bearing the crosse patiently, patience in sickneſse, trouble, diseases. Fiftly, gentleneſse, lenity, easily inclining to the best, easily entreated, curteſie, affability, familiarity, and louing and kinde speaking, not reuealing other mens faults, or at least interpreting them in the best sense. Sixtly, goodneſse in doing good to all, hurting none, willingly to helpe them; to lend to others, to succour and releeue them to our power, in a sweet and friendly manner. Seuenthly, Faith, that is, fidelity, faithfulneſse in word and deede; auoiding dissembling, cousening, fraud, guile, deceit, craft; simply practising true and honest dealing with others. Eightly, meekeneſse; that is, not easily prouoked to anger, not churlish, froward, peruerse, peeuish, not giuen to anger,

brawling, discord, dissention, cruelty; but tractable, milde, slow to wrath, & reuenge. 9. Temperancy; a moderate vsing of Gods creatures, meat, drinke, apparell, sleepe, exercise; abstayning from gluttony, drunkennes, immoderate sleep, exercise; & to labor for sobriety. Lastly doing good to them that want, liberality, & mercifulnes to the poore. All these are the fruits of the spirit, & by these thou maist assure thy selfe thou hast Gods spirit. Read *Gal.* 5. 22. 23.

2 Christ is our onely Redeemer, and how?

As it hath beene proued that Christ is our Redeemer, so it is true that Christ is our onely Sauiour. This worke of Redemption, it is peculiar and most proper vnto Christ alone, and cannot be ascribed vnto any other, saue vnto Christ. But it will be hence obiected, that God the Father doth redeeme vs, as, *Luk.* 1. 68. *Blessed be the Lord God of Israell, for he hath visited and redeemed his people.* So, *Isaiah* 43. 1. *Thus saith the Lord that created thee, O Iacob, and he that formed thee O Israell: Feare not, for I haue redeemed thee.* And so the holy Ghost is said to redeeme vs; *and where the spirit of the Lord is, there is liberty*, 2 *Cor.* 3. 17. And therefore Christ alone doth not redeeme vs.

Obiect.

Answer.

I answere. God the Father, and God the holy Ghost doe redeeme vs, and yet it remaineth true, that Christ is our onely redeemer: For God the Father doth redeeme vs, not by himselfe and of himselfe immediately, but by the Son mediately: Christ doth redeeme vs immediately by himselfe: the holy Ghost doth seale vnto vs our redemption.

But Christ is said to redeeme vs onely; three waies. First, because he alone is both God and man,

man, so is neither the Father, nor the holy Ghost: and both these are necessary to the worke of our redemption: namely, that he should be both God, and man: For, if he had not beene man, he could not haue died, (for the God-head cannot dye,) and if he had not beene God hee could neuer haue ouercome hell, death, Sathan, and condemnation for vs; both which are expressed in these words, *Christ hath purchased the Church with that his owne bloud. Acts.* 20. 28 So that according to both natures he is our redeemer. And if he had not beene God, he could not haue beene a Sauiour, but should rather himselfe stood in need of a Sauiour. Againe, if he had not beene God, he could neuer haue satisfied the infinite and vnsupportable wrath of God against sinne; no humane, no Angelicall vertue, force, or power, was able to doe it. Againe, if he had not beene God, the image of God which wee had lost, could neuer haue beene restored againe. Againe, the greatnesse of mans sinne, the infinite weight of Gods anger, the power of death, the tiranny of the diuell, could neuer haue beene taken away, abolished, appeased, and ouercome, but by God alone. *Bucan.*

The bloud of Christ, redeemes the Church, because it is the bloud of him who is God.

Secondly, he alone is said to be our Redeemer, because he alone was appointed of the Father, to worke our redemption. God did decree this before all worlds, that he alone should be the redeemer and Sauiour of mankinde, and that he should be the mediatour betwixt God and vs, this is set forth, *Heb* 3. 2. *Christ was faithfull to God that appointed him, &c.* Faithfull in those offices and

workes which the Father enioyned him; and 1 *Tim.* 2. 5. *There is one mediatour betwixt God and man, euen the man Christ Iesus;* who, as he is God, so he is man.

Thirdly; In the redeemer, two things are required: First power, and ability, able to encounter with the enimy, and to get the victory. This power was in Christ, which the tiranny of sinne and Sathan, was not able to resist; but it had beene able against any humane or Angelical force whatsoeuer. Secondly, the right of redemption; which is two-fold: First the right of propriety, this right Christ hath in vs, as true God, and it belongeth to the whole Trinitie, the Father, the Sonne, and the holy Ghost: Secondly, the right of Propinquity; and this Christ hath, as true man; and this he hath alone: for which cause he is called our Brother, and neereſt kinsman: in this regard hee is said to be our onely redeemer. Thus Christ Iesus who is both God and man, appointed of God before all worlds, hauing power and right both of propriety and propinquity, according to both natures, is our redeemer, and onely redeemer; neither is there saluation in any other: for among men *there is giuen none other name, whereby wee must be saued, but by the name of Iesus Christ. Acts.* 4. 12. *So, I, euen I, am the Lord, and beſides me there is no Sauiour. Esay.* 43. 11.

Obser. Whence we obserue for instruction. That we are not saued by *Moses*, by the law, by our owne righteousnesse, by workes, by Angels, by Saints, by any other creature whatsoeuer; but onely by Iesus Christ

Christ our redeemer, for his sake onely; for his mercies, not our merits; for his death, and merit of his passion, not for our satisfactions: by his grace, not our goodnesse: by his mediation and perfect redemption, not by workes of supererogation, or other of the Papists humane inuentions. For he onely, it is he who hath redeemed vs, who hath paid the ransome for vs, who hath obtained pardon and forgiueneſſe of sinnes, and eternall redemption for vs.

Vſe 1.

The consideration whereof, should teach vs to seeke for saluation in none other but in Christ alone; not to trust to our strength or power, but to relye onely vpon him in the matter of our saluation; for, as it is his office onely to redeeme vs, and to reconcile the Father, so also he alone, doth communicate the benefit of redemption, and the grace of God vnto vs; and as he alone is the fountaine of all grace, so hee it is who doth bestow the same vpon the faithfull; and from whom all heauenly treasures and spirituall blessings doe flow and issue forth vnto vs. *God hath blessed vs with all spirituall blessings in Christ. Ephe.* 1.3. To him therefore alone, ought wee to goe for helpe and succour, to haue our wants supplied, and to haue our soules refreshed; wherefore he saith: *Come vnto me onely, all yee that are weary and heauy loaden, and I will refresh you. Math.* 11. 28. *And if any man thirst, let him come vnto me and drinke. Iohn* 7.37. *for he onely is our Sauiour, Acts.* 4 12. *Hee that beleeueth in Iesus Christ shalbe saued; Iohn* 3. 16. Therefore *Ieremiah* the Prophet,

ascribing all vnto God, saith: *Heale me O Lord, and I shalbe whole; saue me, and I shalbe saued. Iere.* 17.14. So, *Israell shalbe saued in the Lord, with an euerlasting saluation. Esay* 45.17. *for there is none other God besides me, a iust God, and a Sauiour; there is none beside me: verse.* 21. Wherefore well said that reuerend Father; *Nullum creditmus ad salutem, nisi deo inuitante venire, nullum inuitatum salutem, nisi deo auxiliante, operari*, that is, we doe beleeue that no man commeth vnto saluation except GOD call him; no man worketh his saluation except God helpe him: *Augustine. No man commeth vnto the Father but by Christ, Iohn* 14 6. For he onely is the Way, the Truth, and the Life; he is the way, that leads vnto truth, which truth leades vnto life euerlasting. *Christus est Via, Veritas, et Vita; via sine dolo, veritas sine dubio, vita sine termino: via in exilio, veritas in consilio, vita auxilio, vel suo merito*: that is, Christ is the Way, the Truth, and the Life; the way without errour, the truth without doubt, the Life without end: the Way in exile and banishment, the Truth in counsaile, the Life by his helpe and by his merit.

Augustin in lib. de defin.

Iohn 14.6.

Vse 2. Secondly this confuteth the Papist, who looke to be saued by their workes, merits, deserts, satisfactions, and to be iustified by the law of *Moses*, by their owne inherent righteousnesse, (if truely they had any;) and ouerthroweth the opinion of the Pelagians, who hold that a man by his owne freewill: hath of himselfe power to be saued if he list; if by Christ alone, and by his merits apprehended by faith, then not by the other; but the first

first is true, therefore the latter: Christ is our onely redeemer.

But you will say; wee are saued by faith, by workes, by men, as Ministers of the word, by the Sacraments. *Obiection.*

I answere; it is true indeede, *per, sed non propter*; we are saued by these, but not for these, wee are saued by faith, instrumentally; by workes, declaratiuely; by ministers, ministerially; by the Sacraments, Sacramentally; But we are saued, not onely by CHRIST, but for Christ, as the chiefe and principall cause effectuall of our saluation; so by faith, in respect of the obiect Christ; so by workes declared to be iustified, as effects of faith; so by ministers, as by meanes; for which cause they are called * *Sauiours of men*; so by sacraments, confirming and sealing to vs our saluation: *Thus he that beleeueth shalbe saued, Mark.* 16. 16. *Thus, by workes are wee iustified, Iames* 2. 24. *Thus the minister saueth, Iames* 5. 20. and 1 *Tim.* 4. 16. and thus, being brought vnto grace, the Sacraments confirme vs in grace, but not conferre grace, as the Papist hold, that they merit grace, doe iustifie vs, and forgiue vs our sinnes, and sanctifie vs by the deede done; contrary vnto that of Saint *Augustine*, *Non Sacramentum, sed fides in Sacramento iustificat*; Not the Sacrament, but faith in the Sacrament doth iustifie. Thus it hath beene proued, and still remayneth true, that Christ is our Redeemer, our onely Redeemer, together with the seuerall vses of both. And this be said for the second point. *Answer.*

* *Obadiah*, last verse, that is, they be as instruments to bring them to the Church militant, that afterward they may be of the Church triumphant.

3 *That*

3 Point.

3 *What kinde of Redemption Christ hath obtained?*

Redemption is taken two wayes.

THat this third point may be rightly vnderstood, wee are heere to note what this redemption is. Redemption is taken two waies, either largely, or strictly in a restrained sense. Largely, redemption signifieth a freedome or deliuerance of the oppressed or captiue, out of the hands of his enemie, whether it be done, *pretio dato*, that is, by a ransome giuen; or *manu potenti*, that is, with a mighty hand; as God deliuered the people of Israell by *Moyses*, with a mighty hand; out of Egypt. Strictly; in a restrained sense, redemption signifieth that kinde of deliuerance which is done onely, *pretio dato*, that is, by a ransome paide, So *Leuit.* 25. *of redeeming a Brother by paying the ransome.* So much the Greeke word, ἀπωλύτρωσις, doth denotate vnto vs, and so I take it here.

Againe we are to know, that *Redemption* is

- Corporall, and temporall; of this it is not heere meant, to say Christ redeemed vs.
- Spirituall, and eternall, which is a spirituall kinde of deliuery; the first being a tipe of this.

The Corporall or temporall redemption was that

that forenamed of the people of Israell out of Egypt, which were held captiue vnder the tyrant *Pharao*; which was a type and a figure that Christ Iesus our redeemer should deliuer vs spiritually from the bondage of spirituall *Egypt*, out of the hands of the diuell, that spirituall *Pharao*. There were many types and figures of this in the old Testament. Of this spirituall redemption, it is here by me vnderstood, not of euery kinde of redemption, as *Col.* 1.13. *God hath deliuered vs from the power of darknesse, &c.*

The redemption then, in a word, which Christ hath purchased, is spirituall; *Ephes.* 1.7. *Col.* 1.14. *In whom we haue redemption*, that is, *the forgiuenesse of sinnes*: Forgiuenesse of sinnes then is the redemption here spoken of: vnder which I comprehend the deliuerance from death eternall, *the wages of sinne. Rom.* 6.23. and from the power and tyranny of the diuell, the author of sinne, and who did hold vs captiue vnder sinne; as likewise from the Law, by which we are all held accursed, by reason of sinne. *Gal.* 3.10 *Cursed is euery one that continueth not in all things, which are written in the booke of the Law to doe them*; but none is able to doe them, therefore euery man without exception accursed by the Law.

The bondage then, and seruitude from which Christ hath redeemed vs, is foure-fold.

First; the bondage of blindnesse, ignorance, error. Ignorance in the matters of God, into which our first Grandmother *Eue*, brought all her posterity, according to that, *our forefathers haue eaten the*

the sower grapes, and all the childrens teeth are set an edge. Ezek. 18 2. For she beleeued the lie of the Serpent, saying, *Ye shall not die at all.* Gen. 3.4. Thus are we all made the seruants of errour and blindnesse, and ignorance, and can doe nothing else but erre, vntill such time as by Christ we are redeemed from it; walking in the wrong way, and like lost sheepe, going astray from God, and from the sheepfold of Iesus Christ: Of which kinde of bondage, read. *Ephes.* 4 17.18. *The Gentiles walke in vanity of their minde, hauing their vnderstanding darkned, and being strangers from the life of God, through that ignorance that is in them, &c.* According to that. *Titus* 3.3. *Wee were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, &c.* And this are we all guilty of, euen by nature; according as it is said, *there is none that doth good, no not one, they are all gone out of the way. Psal.* 14.3. This is true; naturally none doth good, neither can hee. *There is none that vnderstandeth or seeketh after God, Rom.* 3. 11. that is, in spirituall things none seeketh God, naturally.

From this kinde of seruitude and bondage, Christ doth deliuer vs, and redeeme vs; and so from all kinde of bondage, as Christ said to the Iewes. *Iohn* 8. 36. *If that sonne shall make you free, you shall be free indeed*: and this bondage he freeth vs from, when as he doth effectually call vs by his Gospell to repentance, and doth open the eyes of our minde, that we may see his will in his word, and doth enlighten vs by his holy spirit.

Which should teach vs, to hearken to his voyce; and

and to make an high account of it; to embrace it with all reuerence; and to pray to God earneſtly for his holy ſpirit, to illuminate vs, to regenerate vs, and to ſanctifie vs throughout, in ſoule, ſpirit, and body: to pull vs out of the darkneſſe of our ſinnes, and to bring vs into the way of peace; without which praier, we cannot looke that God will be ſo gracious as to beſtow his ſpirit vpon vs, as he ſaith, *Luke* 11.13. *God will giue his holy ſpirit*: to whom? not to all, but *to thoſe that doe deſire him*, and earneſtly pray to God for him, *without ceaſing, continually.*

Secondly, the ſecond kinde of bondage is the ſeruitude of ſinne, vnder which all mankinde is held, as our Sauiour ſpeaketh, *Iohn* 8.34. *Whoſoeuer committeth ſinne, is the ſeruant of ſinne*; that is, he that committeth ſinne, ſo as to cheriſh ſinne, to fauour it, to like of it, to delight in it, to nouriſh it, to lie and continue in it. Of this bondage againe *Paul* ſpeaketh, *Ro.6.16. Know ye not, that to whom-ſoeuer you giue your ſelues as ſeruants to obey, his ſeruants ye are, to whom ye obey, whether it be of ſinne vnto death, &c.* So 2 *Pet.* 2.9. *They are the ſeruants of corruption, of ſinne, for of whomſoeuer a man is ouercome, euen to the ſame is he in bondage.*

From this kinde of bondage, Chriſt doth free vs, when as hee endueth vs with a liuely faith, whereby we beleeue the Goſpell; and ſo by beleeuing doe obtaine remiſſion of ſinnes: he alſo doth regenerate vs, freeing vs from the dominion of ſinne, taking away the ſtrength, force, vertue and efficacie of ſinne, that howſoeuer it doth dwell in vs,

vs, yet the same shall not raigne in vs, to carry vs headlong vnto the obedience thereof.

Vse.

Let not sinne therefore raigne in your mortall bodies, that ye should obey it in the lusts thereof, neither giue ye your members as weapons of vnrighteousnesse vnto sinne, but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God. *Rom.* 6. 12. 13. *For as long as we are the seruants of sinne, we are free from righteousnesse, verse* 20. From whence the Apostle doth giue vs to vnderstand, that if sinne shall raigne in a man, and haue dominion ouer him, it is a manifest signe, that that man is not freed from the bondage of sinne by Christ. But he is yet in his sinnes; *for if he were vnder grace, sinne should not haue dominion ouer him. Rom.* 6. 14. *For how shall we, that are dead to sinne, liue yet in sinne. Rom.* 6. 2. Where we are to note that to be dead to sinne, and to be dead in sinne, are not all one. To be dead to sinne, is not to serue sinne any more, not to let sinne raigne, and rule in vs any more, to breake the strength and power of sinne. To be dead in sinne, is to be voide of the spirit and grace of God, and to be guilty of death eternall, subiect vnto the wrath, and curse of God; to be dead in sinne, that is, by sinne, as an instrument and meanes of death. *Rom.* 5. 12. *By one man sinne entred into the world, and death by sinne*, as an instrument or meanes: or to be dead in sinne, that is for sinne, as the cause of death, and for which God doth iustly depriue vs of life. Thus were the *Ephesians* dead in sinne,

From the death of sinne, spiritually.

and

and so we before conuersion. *Ephes.* 2.15. Both by sinne, as an instrument; for sin as a cause of death.

Thirdly, a third kinde of bondage is the bondage of death and corruption; of which it is said, *Rom* 8. 21. *The creature shall be deliuered from the bondage of corruption into the glorious liberty of the sonnes of God*, not that bruite beasts and things without life shall be partakers of the same glory with Gods children, but that in their manner, and degree, they shall be in a farre better estate afterward, namely, of a kinde of incorruption. If it be hence demanded what kinde of integrity shall be in beasts, plants, mettals, and such like, and so of all things in the world afterwards: I answer? it is more curiously, than wisely asked; and to prie into these things, it is neither expedient, nor lawfull. Onely, I say, that is sufficient to know, that *suo modo*, that is, after their manner, they shall be in a far better estate. And againe, note that the earth, and all things in it, are subiect to corruption, and are corruptible, by reason of the sinne of man, for which the earth is accursed, *Gen.* 3. 17. 18. *Cursed is the earth for thy sake.* Thus, I say, so long as wee are here in this transitory world, we are in the bondage of corruption, and so death, without Christ, would haue kept vs in bondage, vnder his dominion.

From this kinde of bondage Christ hath freed vs, in the worke of his redemption, which we are partakers of, in hope and in part already, and which we shall be fully partakers of *when as Christ shall raise our bodies to glorie, when this corruptible*

ruptible hath put on incorruption, and this mortall hath put on immortality. Then shall be brought to passe the saying that is written; Death is swallowed vp into victory. 1 *Cor.* 15.54. It is written, *Esay* 25.8. *God will destroy, for euer, Death, and the Lord God will wipe away teares from all faces, and will take away the rebuke of his people, out of all the earth.* For which cause, *Fra. Iunius*, thus expoundeth it. *God will so destroy death, as it shall lie for euer prostrate and conquered, neither shall it haue dominion any more ouer the elect, and blessed guests of Christ*: For in that place, vnder the similitude of a banquet, are promised to the elect the Benefits of Christ. This is called the redemption of the body, *Rom.* 8. 23. because then, we shall be freed from all miseries of this life, to which our bodies are now subiect vnto: and so are we freed from all eternall punishments, euen in this life in part, and perfectly in the world to come; as it is truely said, *Reuel.* 20.6. *The second death, that is eternall death, shall haue no power ouer the elect*, who only are partakers of the new birth. For howsoeuer it is true, that Christs redemption in his death and passion is fulfilled, and a perfect redemption, yet wee doe not fully and perfectly enioy the fruition of this, till afterwards. This is called, *Phil.* 3.21. *A transformation, or a transmutation, or changing of our vile bodies, that they may be fashioned like vnto his glorious body, &c.* and a changing of vs from a terrene and earthly, and carnall condition, into a spirituall and heauenly estate, 1 *Cor.* 15.53. which shall be in the last day.

This

This teacheth to exſpect this happy time, to wait for it, and to looke for the Lord Ieſus with patience, and to vndergoe all the troubles of this world for a ſeaſon, for they ſhall laſt but for a ſeaſon; afterwards we ſhall be freed from them all, and neuer feele them any more. *And in that day ſhall men ſay, Loe, this is our God, we haue waited for him, and He will ſaue vs: This is the Lord, we haue waited for him, we will reioyce and be ioyfull in his ſaluation*, Eſay 25.9. *This we wait for*, Rom. 8.23. Whereupon our Sauiour Chriſt ſpeaking of the laſt day, he exhorteth vs to lift vp our heads, *for our redemption draweth neere*. *Luke* 21.28. And againe, *Reioyce, for great is our reward in heauen*. *Mat.* 5.12. Againe, *Reioyce, becauſe your names are written in heauen*. *Luke* 10.20. This I ſay ſhould comfort vs in all the troubleſome waues of this tranſitory world, a world of wickedneſſe, a vale of miſery. Indeed if trouble were to laſt alway, it might aſtoniſh vs, daunt and diſcourage vs, but being ſo that they ſhall haue an end, and we vtterly freed from them; therefore let vs waite vpon Gods promiſes, who hath ſaid: *Great are the troubles of the righteous, but I will deliuer him out of all*. *Pſal.* 34.19. *Vſe.*

But here happily ſome will obiect by the way, and ſay: We ſee many of Gods children, which are not deliuered out of all troubles; but as they haue liued a long time in them, ſo they haue died, being not freed from them; and therefore it is not true that God deliuereth out of all troubles, as the Pſalmiſt hath it. *Obiect.*

Answ. I answere. God is said to deliuer his, two waies: First, by preseruation, by keeping and preseruing vs, that we shall not come into danger, or this and that trouble: secondly, by liberation, by freeing his from trouble, into which they are fallen. And this God doth two waies: either by restoring vs to our former liberty, as in sickneſſe, to restore vs to our former health; or else by ending our dayes and taking vs away by death; which God did know to be most for his glory and our good. And so indeed it is best of all for his seruants, in regard of themselues, though not in regard of their brethren; so saith *Paul, Philip.* 1.23.24. *I desire to be dissolued, and to be with Christ, which is best of all for mee, though to liue still, is more needfull for you*; to preach still to you, and doe you all the good that may be: And thus it is most certaine true, that God doth one way or other deliuer his out of all trouble.

Fourthly, a fourth kinde of bondage is to be vnder the law, to performe that exact kind of obedience which the law requireth; namely, perfect obedience, which he that doth not performe, is by the sentence of the Law accursed. Wherefore the law saith, doe this, and thou shalt liue; doe this perfectly; this neuer any, saue onely Christ, was able to performe.

From this bondage Christ hath freed vs, by taking away the exaction and strict vrging of perfect obedience; he hath freed vs from the curse of the law, he hath freed vs from the irritation of the law, hauing vndergone the curse for vs; weare freed

freed from the coaction and terrour of the law, that we are now no more in such seruile feare, as we were before conuersion; neither are we now any more prouoked to sinne by the law; but God doth in Christ accept of our imperfect obedience; and so it comes from an vpright heart with a true desire to keepe it better, if we could, the Lord accepteth the will for the deed, and for Christs sake, will neuer lay our imperfections to our charge. *Gal.*3.13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs, &c.*

This should vphold vs, and encourage vs to yeeld obedience still; and howsoeuer thou canst not performe that obedience which the law requireth, yet comfort thy selfe in this, the Lord will accept of thy imperfect obedience, and reward the same; so it be vpright and sincere, in trueth of heart; and thou art sory, thou canst please God no better; thou wouldest faine, but thou art not able, yet still thou doest endeauour to doe it daily; well, comfort thy selfe, the Lord will accept of thy poore endeauours for Christs sake, and remember Christ hath freed thee from the bondage of the law, in all those former respects. *Vse.*

Thus I say, wee haue redemption, that is, forgiueneſſe of all sinnes, both of the fault and of the punishment. Christ hath obtained for vs a perfect redemption, freeing and deliuering vs out of the hands of the diuell; from death corporall and eternall, and spirituall, from the dominion of sinne, and from all the consequents of sinne; as likewise from the law. This is a wonderfull benefit to Gods

people, which the world seeth not, nor perceiue the benefit of it.

Obiect. If we are freed from sinne, how is it then, that we haue sinne in vs still, and that we shall haue it to the end of our life? How hath Christ then taken it away?

Answ. I answere. Christ hath freed vs from the dominion of sinne. Secondly, there are two things in sinne; the corruption it selfe, and the guilt of it: we are freed from the guilt of sinne, but the matter of sinne it selfe remaineth.

Obiect. If my sinnes are forgiuen me, what need I pray to God for the forgiuenesse of them? This is needlesse and superfluous.

Answer. I answere. God would haue vs vse the meanes, now the chiefest meanes to obtaine the forgiuenesse of sinnes, is Praier. And againe, the Lord requireth continuance in praier, for so long as we sinne, so long must we pray for forgiuenesse, but we sinne alwaies, therefore we are to pray alwaies for remission of sinnes.

Obiection. The Lord wil remit our sinnes, if we remit other men their trespasses: but this none doe.

Answer. I answere, with *Vrsinus*; no man can forgiue wholly and perfectly, yet truely and sincerely.

Obiect. But we remember wrongs and iniuries; therefore we forgiue none truely.

Ans. We remember, not to be reuenged, but with resistance, without consent. *Vrsin.* Read for these obiections and answeres further, in *Vrsinus* Catechisme, you wholist.

You said, we are freed from corporall and bodi-

ly

lie death; how is this true, ſince all die that death?

Anſ. Ianſwer. It is true in reſpect of the power and dominion of that death, we in Chriſt are conquerors ouer that death.

Obiect. But why ſhould we die; ſince Chriſt hath died for vs?

Anſw. *Anſ.* He died to ſatisfie: But we doe not die to ſatisfie; but that death being a paſſage vnto life, we may receiue the benefits of God.

Theſe haue I hereſet downe, as being pertinent to the matter in hand, for the further ſatisfying of the ſimpler ſort, that ſhall any way doubt hereof.

To conclude then, the conſideration of the pardon and forgiueneſſe of our ſinnes, in Ieſus Chriſt, and for his ſake; doth ſhew vs further, that our iuſtification is not by the law, nor ſaluation, nor life eternall by the law but only by Chriſt. And further this giueth vs to vnderſtand, that all our fitneſſe vnto any thing, is of God and from God, contrary to the opinion of the *Pelagians*, who hold, that a man is but halfe dead in ſinne; but that there remaineth ſome power to work righteouſneſſe of themſelues, and ſome life remaineth in them. Theſe are plainly confuted by *Paul*, 1 *Cor.* 1.30.31. *Chriſt, ſaith he, is all in all to vs; our wiſedome, righteouſneſſe, ſanctification and redemption*, that, as it is written, *He that glorieth, let him glory in the Lord not in himſelfe.* This is written. *Ierem.* 9.23.24. *Let not the wiſe man glorie in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: but let him that glorieth glory in the Lord, that he vnderſtandeth and knoweth him, for it*

is the Lord onely, who sheweth mercy, &c. Againe, *Paul* saith, 2 *Cor.* 3 5. *We are not able so much as to thinke one good thought*, but all our ability is of God and from God. The reason then stands thus. If we are not able and fit of our selues to thinke one good thought; then much lesse are we able to doe any good thing of our selues, as the *Pelagians* would haue it. But we are able not so much as to thinke a good thought as of our selues: Therefore we can much lesse performe any good actions. And thus I end with that of the Prophet *Esay* 53. speaking in the whole Chapter, of Christ; saith he; *He hath borne our infirmities, and caried our sorrowes, he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and by his stripes are we healed. The Lord hath laid vpon him the iniquity of vs all, he was plagued for the transgression of my people, his soule was made an offering for sinne, he hath borne our iniquities, he bare the sinne of many, and praied for the transgressors.* And this, together with the seuerall vses, be said for the third point.

4. *The manner, how this redemption was wrought.*

Fourth point.

THere are foure waies, saith *Zanchius*; by which a man in captiuity, may be said to be redeemed: first, when as hee is sent away freely, and voluntarily, out of the hands of him who held him captiue,

captiue, this is not heare meant, for the diuell would neuer let vs goe freely and voluntarily; nor sinne, which cleaues so fast vnto vs: this did not so voluntarily leaue vs and forsake vs, wee may see this plainely in the regenerate, much more then in the more generate; *thus it is called sinne that hangeth on so fast, Heb.* 12.1.

2 Secondly, when one captiue is freed and redeemed by the change of another captiue; thus we are not redeemed: for by the change of whom should wee be thus freed? not by the change of the reprobate, whom Christ neuer tooke away from Sathan, to make his owne captiues, and againe sinne was more greiuous, than that it could be taken away by any meere creature.

3 Thirdly, by a violent taking away of the captiue by force, by a mighty hand, as when *Abraham* by force of armes, as wee say, did pull out *Lot*, and his kinsfolks out of the hands of their enimies: neither are we this way onely redeemed, for there was neede of satisfaction and a ransome, because Sathan did hold vs captiue by right for sin.

4 Fourthly, by paying a ransome; and this is the true way by which wee are deliuered; this ransome is no earthly, transitory, or corruptible thing; *not by gold, siluer, were yee redeemed*, saith *Peter*, 1 *Ep.* 1.18. 19. *from your vaine conuersation, but by the precious bloud of* CHRIST, *as of a Lambe vndefiled, and without spot*; a Lambe, in regard of his purity, meekenesse, and profit. So, *Ephes.* 1.7. *Col.* 1.14. *In Christ wee haue redemption through his bloud.* So, 1 *Cor.* 6.20. *and* 7.23. *Yee*

are bought with a price; that is, the blood of CHRIST, this is the price giuen, this is the ransome paid. So, *Acts.* 20. 28. CHRIST *hath purchased the Church with that his owne blood*; So *Reuel.* 5. 9. *Thou, O Christ, wast killed, and hast redeemed vs to* GOD, *by thy blood; out of euery kindred, tongue, people, nation.* So *Esay* 52. 3. *Wee are redeemed without mony.* So 1 *Tim.* 2. 6. *Christ gaue himselfe a ransome for all men*, that is, all sorts of men, being beleeuers. *Fusus est sanguis, medici, et factum est medicamentum phrenetici*, saith Saint *Augustine*; that is, *the blood of the heauenly Phisitian Christ is powred forth, and there is made a salue, or medicine, to cure the phranticke.* In the passion of Christ, three things especially ought to be noted; *Opus, Modus, Causa. In opere patientia, in modo humilitas, in causa, Charitas commendatur: Patientia singularis, humilitas admirabilis, sed charitas inæstimabilis: The Worke, the Manner, the Cause. In the worke his patience; in the manner his humility; in the cause his loue is commended vnto vs. His patience singular, his humility admirable, but his Charity inestimable*, saith Saint *Bernard.* Thus, I say, onely by the blood of Christ are wee redeemed, as being the ransome which hee hath paid for vs, So *Heb.* 9. 12. *by his owne blood hee obtained eternall redemption for vs.*

Obiection.

But perhaps it wilbe obiected; that wee are redeemed, *manu potenti*, that is, *with a mighty hand*; and not, *pretio dato*, that is, *by a ransome paide*: and so it is proued in sundry places of Scriptures, as *Heb.* 2. 14. *Col.* 2. 15. So *Luk.* 11. 22.

Compa-

Comparing CHRIST there to a ſtrong and valiant man, taking away all the armour of the Diuell. &c.

I anſwere: In diuers reſpects, this is true. In reſpect of God the Father, to whom hee offered himſelfe a ſacrifice for vs, hee is ſaid to redeeme vs, the ranſome paid, *for hee offered himſelfe a ſacrifice to God, not to the Diuell. Heb. 9. 14.* In reſpect of the Diuell, he being the Prince of this World, and holding vs captiue, Chriſt is ſaid to redeeme vs with a mighty hand; for hee brake his power and deſtroyed his kingdome, *manu potenti*, with a mighty hand. In this, conſent *Szegedinus*, *Zanchius*, *Vrſinus*, and all ſound writers. *Answer.*

But you will ſay, the diuell held vs captiue, and therefore the ranſome was paid to him, not to God; *Anſw.* Though the diuell held vs captiue, yet hee had not the right to condemne vs, but God onely, againſt whom onely wee haue ſinned: therefore that God might abſolue vs from condemnation, was the ranſome paid. It was neceſſary that to him it ſhould be giuen, not to the diuell. Thus was the iuſtice of God to be ſatisfied; thus was his wrath to be appeaſed; thus was remiſſion of ſinnes, true righteouſneſſe, ſaluation, and life eternall to be obtained; and by his bloud onely, not by the bloud of Bulls and Goates, the Church of God is purchaſed; neither is there any other way, whereby wee are redeemed. And thus was the kingdome of ſinne and Sathan vtterly ouerthrowne, euen by the ſacrifice of Chriſts body; and by the effuſion of his moſt pretious bloud *Obiect.* *Answer.*

bloud, and merit of his death hee hath wiped out our iniquities, and cleansed vs from our sinnes.

Similies. Thus was Christs death, the death of Death. *Plinie*, writing of the nature of the Bee, saith, that lighting vpon a dead peece of flesh, it stingeth, and her sting remayneth, but the flesh putrifieth and corrupteth; but lighting vpon liuely flesh, she looseth her sting and so perisheth, Euen so Christ Iesus hath taken away the sting of death, and broken the power of Sathan, these seasing vpon man dead in sinne, haue some power ouer him, but lightning vpon Christ Iesus, life it selfe, they are ouercome, and vanquished, that we may boldly say now, *O Death where is thy sting? O Hell where is thy victory?* Wee reade of the nature of the Crab-fish, that meeting with the Oyster in the sea, if the Oyster neuer so little open her selfe, the Crab-fish, puts in a Peble-stone, and so stealeth away the meate out of the Oyster; but if the Oyster keepe her selfe close, it can doe it no harme. So, such is now the weakenes of Sathan ouer that it was, that to those that are in Christ, truely partakers of his death and passion, if they open not their hearts, and willingly consent vnto his temptations he can doe vs no harme; for Christ is with vs, wee neede not feare what the diuell can doe vnto vs. So sinne in the death of Christ, hath receiued a deadly wound; so that, by reason of that neere coniunction which wee haue with Christ by faith, wee are said to be dead with Christ; and thus the bitter death of Christ

by

by reason of his righteousnesse, is the sweet life of man.

Hence, from that which hath beene said that the bloud of Christ onely is that whereby wee are redeemed, wee obserue the greatnesse, the vilenesse, the ouglinesse of sinne, what a monstrous thing Sinne is, which could not be expiated or done away, but by the most pretious bloud of that immaculate Lambe CHRIST, shed for vs; wherevpon it is said, that the bloud of Christ is the onely purgation from sinne; as likewise here wee may see the miserable estate of Man, by reason of his sinnes, that needes must haue perished for euer, had not CHRIST IESVS the Sonne of God, by his bloud, made a reconciliation, and satisfaction for vs to God the Father. By this sinne, wee are enimies to God by nature, and children of wrath, *Ephes.* 2. 3. by this sinne, wee are without Christ, wee are no members of the true Church, wee haue no part in the promise of saluation, no hope of pardon of sinnes, no hope of life Eternall, without God in the world; *Ephe.* 2. 12. *Obser.*

The consideration hereof must teach vs to hate and detest sinne, to abhorre it, to loath it, to be out of loue with it; *to haue no fellowship with vnfruitfull workes of darknesse, but rather to reproue them. Ephes.* 5. 11. In which words of the Apostle, wee may note two things, a Dehortation, and an Exhortation: a Dehortation, not so much as to communicate with other men sinnes; or to be accessary to other mens sinnes; which wee *Vse* 1.

wee shall see to be in them, which is done, either before the thing is to be committed, or after. Before: First, by prouoking others vnto sinne; either by vrging and incensing them, or by entising and alluring them. Secondly, by giueing others ill counsell to commit sinne. Thirdly, by consent, either publike, or priuate, in word or deed, by vngodly silence. Fourthly, by giuing of ill example. After, by not correcting sinne, when wee may and ought, as the Magistrate, and all others, true Christians. Secondly, by smoothing vp others in their sinnes; by conniuence; either seeing and not seeing, or seeing and not correcting. All these, saith *Paul*, I dehort you from; because you become accessary vnto other mens sinnes by these, and so consequently you shalbe partakes of their plagues, *Reuel.* 18. 4. *Goe out of her my people that ye be not partakers of her sinnes, and that yee receiue not of her plagues*; whence may be gathered, that those that haue part in other mens sinnes, besides the punishments for their owne sinnes, shalbe partakers of other mens plagues and punishments. I dehort you, saith *Paul*, further, because the sinnes either in your selues, or other, are all workes of darkenesse. First, because, they come from Sathan the Prince of darkenesse. Secondly, They are practised in the kingdome of darkenesse. Thirdly, they are practised by them who are darkenesse, *Prou.* 4. 19. Fourthly, because they loue darkenesse. Fiftly, because they end in darkenesse, in eternall woe, in vtter darkenesse, where shalbe weeping, and

and gnashing of teeth. Againe, they are vnfruitfull, vnprofitable, idle, vaine, neither pertayning to the glory of God, nor the benefit of our selues, nor the edification of others. Reproue them therefore; conuince the sinner, make them manifest to the doers of them, lay them open to his shame; and thus reproue sinne, by word, by a godly life and conuersation, but first in thy selfe; pull out thy beames, then secondly thy brothers motes. And againe, let all this be done in loue, in a meeke spirit, as with a bone out of ioynt, tenderly affected towards thy Brother. *Gal.* 6. 1. and not in anger, and malice, in falling out, seeking then more to exclaime of thy Brother, than to reclaime him.

For what profit or fruit is there in sinne, what gaine, what comfort? *The wages of sinne is death*, *Rom.* 6. 23. that is, of euery sinne: for euery sinne is mortall, and deadly, and as it is deadly, so it shall be punished with death, euen death eternall, both of soule and body for euer. Contrary vnto the opinion of the Papists and others, who hold that some sinnes are mortall, some veniall, in their owne nature, that is, as they are sinnes. This distinction is false, not to be found in any place of Scripture. Euery sinne is mortall, *sua natura*, in it owne nature, yet veniall vnto the faithfull, through Christ; this is most true by the Scripture, *Heb.* 2. 2. *Euery transgression receiueth a iust recompence of reward*; but euery sinne is a transgression of the law: therefore euery sinne receiueth a iust recompence of reward. This iust recompence of reward is death, the

the wages of sinne is death. The Papist againe hold some sinnes are petty sinnes, and small; which God forlooth may not punish.

Answ. *Answ.* No sinne is small simply, but respectiuely, and by way of comparison, in respect of a greater; not in respect of God, against whom it is committed. Againe, *Rom.* 6. 21. *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.* Thus I say, sinne brings shame in this life, shame in the life to come perpetuall; and death eternall. *And what shall it profit a man to winne the whole world, and loose his owne soule? Mat.* 16. 26. These things should moue vs therefore to renounce our sinnes, to abandon them, to forsake them, least we doe as it were euen betray Christ againe afresh, and so pull vengeance vpon our heads, and be guilty of the bloud of that innocent and immaculate Lambe of God Christ Iesus. He shed his most pretious bloud to redeeme vs from sinne, and shall we yet delight therein? Shal we suffer his bloud to be spilt vpon the ground in vaine? God forbid. But let vs rather cast away our transgressions from vs, and returne and cause others to returne from all our transgressions, and let vs make vs new hearts and new spirits, so iniquity shall not be our destruction. Our sinne was the cause, Christs bloud was shed. This is commanded, *Ezech.* 18. 31.

Vse. 2. Secondly, if we are redeemed by the bloud of Christ, it teacheth vs to liue in a continuall course of glorifying of God both in body and soule: *for we are not our owne, but we are Christs,* 1 *Cor.* 6. 20.

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Ye are not your owne, for yee are bought with a price; namely the bloud of Christ, therefore glorifie your heauenly father both in saule and body, for they are both his. This is the end of our redemption, and deliuerance from our spirituall enemies, *that we should serue God*, without seruile feare, *all the dayes of our liues, in righteousnesse and holinesse before him*, vprightly, *Luke* 1.74.75. *For the grace of God, that bringeth saluation vnto all men*, that is, *all sorts of men, hath appeared, and teacheth vs that we should denie vngodlinesse and worldly lusts, and that we should liue soberly*, that is, *in regard of our selues; righteously, in regard of our neighbour; godly, in regard of God himselfe*, Titus 2.11.12. *For Christ Iesus he is our Sauiour, who gaue himselfe for vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himselfe, zealous, or studious of good workes.* Titus 2.14. *His bloud, which through the eternall spirit offered himselfe without fault to God, doth purge our conscience from dead workes, to serue the liuing God*, Heb.9.14. *We are a people set at liberty, that we should shew forth the vertue of him that hath called vs out of darknesse into his marueilous light.* 1 Pet.2.6.

Thirdly, if Christ hath redeemed vs by his bloud, and we be his, not our owne, this doth teach vs to liue vnto him, to lead a godly and vpright life constantly, answerable to our change and new condition; and not to contaminate or defile our selues againe with the former sinnes, wherein we liued before; but to liue as becommeth such as are redeemed, and to testifie our redemption, by a holy

Vse 3.

holy life, according as *Paul* saith; *Stand fast in the liberty wherewith Christ hath made vs free; and be not intangled againe with the yoake of bondage.* Gal. 5.1. *Ye were once darknesse, but now are made light, in the Lord, walke as children of light.* Ephes. 5.8. Our Sauiour Christ hauing healed the man that had beene diseased eight and thirty yeeres, meeting him afterward in the Temple, whether Christ was wont to resort, saith vnto him: *Behold, thou art made whole, sinne no more, least a worse thing come vnto thee.* Iohn 5. 14. In which words, three things are obserued; First, *commemoratio beneficij*, a remembrance of a benefit, the Cure: Secondly, *commendatio officij*, a commendation of a duty, the counsell and vse: Thirdly, *comminatio supplicij*, a threatning of a punishment, if he make a relapse. So, say I, let vs remember the great benefit of our Redemption, and learne to sinne no more, least a worse thing happen vnto vs. And as we professe our selues redeemed, so openly to testifie the same, by liuing as free, not as bondmen; as a people set at liberty; being afraid to fall againe to our former iniquity. Thus it should be with vs, and thus it must be, to approue our Redemption.

Neither let any hence take any heart to themselues to liue as they list, because they are redeemed to liue in idlenesse, loosenesse, prophanenesse, in pleasure, in wantonnesse, in vnprofitablenesse; for assuredly, Christ neuer redeemed such, he neuer purchased forgiuenesse of sinnes for such, he neuer adopted *such to be his sonnes and heires; but he died for the penitent, he satisfied for the sanctified,* be

he merited heauen for beleeuers, that they should spend their time in the feare of God, and worke out their saluation, in feare and trembling. Phil. 2. 12. Wherefore seeing we haue these promises, that Christ is our Redeemer, and God in him is a mercifull and louing father to all that are partakers of this redemption, and they are his sonnes and daughters; let vs cleanse our selues from all filthinesse of the flesh and spirit, *and finish our sanctification in the feare of God. 2 Cor. 7. 1.*

Fourthly, if Christ hath thus redeemed vs by his bloud; this should teach vs to take heed, that we be not too much addicted to mens mindes, to obey their vnlawfull precepts, to fulfill their lusts and desires, to serue them more then God, to obey them in things expresly contrary to the word of God, to follow their humane inuentions and traditions: as for a Christian to bind himselfe to Monasticall vowes, to vse Popish ceremonies, to that end which the Papists vse them, and such like; this is a kind of bondage, opposite vnto that libertie and redemption by Christ; and without this God may be well serued. Wherefore saith *Paul*; *ye are bought with a price, be not therefore the seruants of men,* as 1 *Cor. 7. 23. We are holy vnto the Lord, because he hath redeemed vs, therefore let vs not defile our selues for mans sake.* Those words of the Apostle, are very necessary for those times in which seruants were constrained to obey the vngodly precepts of their wicked Masters, without any exception, by stripes, by threatnings, by terror of death, saith *Caluin.* 4 *Vse.*

5 Vse.

Fiftly, if Christ hath thus redeemed vs from sinne, death, hell, Sathan, condemnation, by his bloud; we may note his exceeding great loue vnto miserable man: which must teach vs, to loue him againe, with all our hearts, soule, and mindes; and not onely that, but to ascribe all possible praise and thanks to Christ, for this his vnspeakable goodnesse, and to say with *Dauid*, stirring vp himselfe to praise the Lord: *Praise thou the Lord, O my soule, as long as I haue any being I will sing praises vnto my God. Psal.* 146.1.2. *For the Lord hath chosen Iacob vnto himselfe, and Israell for his chiefe treasure; therfore praise him*, as Psal. 135.4. This is an especiall duty, much neglected; but certainly, they that do not continually blesse God and praise him for this great worke especially, but still remaine vnthankfull, doe giue an euident testimony, that they haue no part in it. This did *Paul*, 1 *Cor.* 15.57. *Death is swallowed vp into victory; O death, where is thy sting, O hell where is thy victory? The sting of death is sinne, and the strength of sinne is the law, but thanks be vnto God, who hath giuen vs victory, through our Lord Iesus Christ*: there is the vse. And to this, the Prophet *Esay* exhorteth vs, saying: *Breake forth into praises, for the Lord hath redeemed Iacob, and will be glorified in Israell. Esay* 44.23. So saith *Paul*: *Blessed be God, the Father of our Lord Iesus Christ, who hath blessed vs with al spirituall blessings, in heauenly places, in Christ*, as *Ephes.* 1.3. This did *Dauid* often in the *Psalmes*; and this did *Zacharias*, being filled with the holy Ghost saying; *Blessed be the Lord God of Israell, for hee hath visited and redeemed*

deemed his people. Luke 1.68. And this they cannot but do, whose part is in this benefit of redemption. But it is to be lamented to see the vnthankfulnesse of men to God; that not one amongst many doe giue thankes to God for his benefits; *There were ten men leapers cleansed, but there was but one that returned to giue God thankes and praise, and he was a Samaritane, a Stranger. Luke* 17.18. So there are many seeme redeemed, but few there are that doe with that Samaritane with a lowde voice, praise God, and returne thankes vnto him for their cleansing and their redemption by his bloud. But what saith *Paul*? ἀπαντι ἐυχαριστειτε *In all things giue thanks*; if in all things, then for our redemption; but, *qui quanta sibi gratia collata sit, nescit, quantas largitori gratas debeat, non intelligit*: hee that knowes not how great fauour God hath shewed him, doth not vnderstand what thanks to returne againe vnto him. And this be said for the fourth point; *how we are redeemed.*

Similie. 1. Thes. 5.18. Cass. in Psal.

5 *What moued Christ the Redeemer to doe so much for man?*

THe impulsiue cause, which moued God to send this Redeemer, which mooued Christ to redeeme vs, to pay the ransome for vs, to offer himselfe a sacrifice for vs, to dye the cursed death for vs, and to shed his most pretious bloud for vs, to reuiue vs, to quicken vs, to saue vs who were

lost, past all recouery in our selues; was not any foreseene faith, or worthinesse in man, not any merit or desert by good workes, as the Papist would haue it; not that the cause of saluation is to be found in men themselues without God, as the Pelagians would haue it; not that we being endued with inherent righteousnes and charity, doe by the merit thereof obtaine eternall life and saluation, as the *Libertines* affirme it: but it is the vnspeakable loue of God, the free grace & fauour of God, the riches of his grace, loue, mercy, and goodnesse; the incomprehensible loue of Christ, wherewith hee loued vs, was the impulsiue cause which moued Christ to redeeme vs. *In Christ wee haue redemption, through his bloud, namely the forgiuenesse of sinnes, according to the riches of his grace, Ephes. 1.7. this he called before the glory of his grace, verse 6.* this is called the riches of his goodnesse, *Rom. 2.4. the riches of his bounty*; So very liuely *Paul* set it forth, saying: *But God, which is rich in mercy, through his great loue, wherewith hee loued vs, euen when we were dead in sinne, hath quickned vs together in Christ, by whose grace yee are saued, Ephes. 2.4 5.* This was the onely cause which moued Christ thus to redeeme vs, and to forgiue vs all our sinnes. Here I might take iust occasion to confute our aduersaries, concerning iustification by workes, and by *Moyses* Law; but I see so many worthy and famous men haue laboured in it very sufficiently, to the ouerthrow of the aduersaries, therefore I am willing to omit it.

Concerning this impulsiue cause, that is, the riche;

riches of Gods grace, his loue, fauour, goodneſſe, bounty, mercy and ſuch like. Wee are to note, that God is ſaid to bee rich in loue and mercy, diuers waies. Firſt, *in effectu*, in affection: Secondly, *in affectu*, in the effects of his loue and mercy: and this diuerſly. 1 Becauſe the Lord doth performe more effects of his loue, then wee haue neede of and our miſery doth require, I meane in regard of himſelfe eſpecially: for, *ad remiſſionem peccatorum noſtrorum, ſatis erat ſimplex condonatio*: *to the remiſſion of ſinnes, a ſimple pardon had beene ſufficient*, ſaith *Zanchius*: But God not contenting himſelfe with this, would needs giue vs his Sonne, who by his death ſhould ſatisfie for vs; and his holy ſpirit, to regenerate vs, to ſanctifie vs, and to ſeale vnto vs our redemption: therefore hee is rich in loue, rich in mercy. Secondly, the Lord doth neuer ceaſe to communicate his grace vnto vs, and the riches thereof: and in communicating of them, his loue and mercy neuer is drawne dry: therefore hee is rich in loue and grace. Thirdly, becauſe in ſhewing thus his loue and mercy towards vs, hee doth it all for our good, hauing no need of vs, neither doth hee get any thing by it: for hee could as well haue glorified himſelfe in our euerlaſting confuſion and deſtruction, as in the ſaluation of any of vs; therefore hee is rich in grace. Fourthly, hee is rich in grace, becauſe hee doth redeeme vs from all ſinne, and forgiue vs all of them, how many or grieuous ſoeuer they are, if wee truely repent of them: nay, hee doth giue

Zanchius.

vnto vs faith, and repentance freely, wee deseruing no such thing at his hand. Fiftly he is rich in loue, because when wee were enimies vnto him, and the children of disobedience, the children of wrath by nature, then hee died for vs, wherein appeareth the greatnesse of Christs loue indeed vnto vs. *Rom.* 5.8. Sixtly, hee is rich in grace, because hee doth preuent vs by his grace, who least dreamed of it; neither did wee seeke to him for it first; and againe, hee doth prosecute vs with his loue and mercy vnto the end, and in the end, giuing vnto vs the end of our faith, the saluation of our soules. Seauenthly and lastly, he may be said to be rich in mercy and loue, because in some sort, he doth not onely shew his mercy to the elect, but also to the reprobate; in sparing of him when he deserueth to be punished, not inflicting punishment presently as hee might iustly doe; and also hee bestoweth many temporall blessings, and commodities vpon him; according as the Apostle *Iames* saith, *Mercy reioyceth against iudgement, and condemnation*, *Iames* 2. 13. In all these regards, God is said to be rich in grace. All riches are the Lords, temporall and spirituall: In that he redeemed vs, it was his grace, but in that hee by his bloud-shedding did redeeme vs, it was the riches of his grace. *The Vse followeth.*

1 *Vse.* Whereas it is declared, that GOD is rich in grace, in loue and mercy; the carnall minded man, hence doth take occasion to sinne the more freely, and so liueth in a more licentious course of liuing; saying, what needs is there of such precise-

nesse,

neſſe, ſuch a ſtrict courſe of life? If I can ſay at laſt, Lord helpe mee, Lord, haue mercy vpon mee, it will goe well enough with mee, for this is true, God is rich in mercy. To whom I ſpeake plainely, thou doſt abuſe the ſcriptures, and abuſe God himſelfe in this high preſuming vpon the mercy of God. What ſaith *Paul*; *Shall wee continue ſtill in ſinne, that grace may abound? God forbid. Rom. 6. 1. I confeſſe it is true, that where ſinne hath abounded, grace hath much more abounded, Rom. 5. 20. and God is rich in loue and mercy; but onely to thoſe that vſe the meanes of ſalvation, to thoſe that call vpon him in truth, Pſalm. 145. 18.* To thoſe that ſeeke him betimes and repent, and are humbled for their ſinnes and ſuch like. This ſerueth therefore to confute the carnall Goſpellers of our times, and teach vs, to take heede of preſumption. Let not the example of the Thiefe being about to die, whet on any of vs to deferre our repentance till the laſt gaſpe, in hope of pardon. He was one that none ſhould deſpaire: He is but one, that no man ſhould preſume. Indeede we ſay, better late than neuer; but yet wee muſt know as repentance if it be true indeede is neuer too late; ſo late repentance is ſeldome good.

Secondly; this therefore ſhould teach vs to labour to repent vs heartily of all our ſinnes, and turne to God ſpeedily, becauſe hee is a God full of loue and mercy, rich in grace and goodneſſe, and the ſooner wee turne vnto him, the more fauour and kindneſſe ſhall wee receiue at the hands 2 *Vſe.*

of almighty God, hee will then more fully communicate vnto vs his blessings and his graces. This saith *Paul*, *the riches of Gods grace, and his goodnesse; should leade vs vnto repentance, Rom.* 2. 4. Take heed therefore of despising the same. If wee see the Lord hath not punished vs, when wee haue deserued; by this forbearing of vs, let vs not contemne his mercy, and walke in sinne securely, heaping one sinne vpon another, but learne to repent, least wee pull the iust wrath and vengeance of God vpon vs, to our deeper condemnation. *Deus enim tarditatem supplicij, grauitate compensat: For God, though hee be long before hee punish, yet at length he payeth vs home.*

Vse 3. Thirdly, this teacheth vs, not finally to despaire of Gods mercies, but though our sinnes haue beene many and grieuous, though in themselues they deserue, all the curses, plagues, and fearefull iudgements of God vpon vs, yea, eternall confusion of soule and body in Hell, yet let vs not despaire, for *there is mercy with the Lord, that hee may be feared, and where sinne hath abounded, grace hath much more abounded. Rom.* 5. 20. *And his mercy is on them that feare him, from generation to generation, Luke* 1. 50. *The Lord our God is gratious and mercifull, and will not turne away his face from vs, if wee conuert vnto him; 2 Chron.* 30. 9. *God sheweth mercy vnto thousands, to them that loue him, and keepe his commandements. Exod.* 20. 6. Let these considerations then support vs and vphold vs, and strengthen vs against all the temptations of Sathan, who laboureth

boureth continually, to driue vs to despaire.

And thus much be said of this most comfortable doctrine of Redemption; wherein wee see; First, who are redeemed; onely the Elect of all sorts of people, both before, and since the comming of CHRIST. Secondly, who hath redeemed vs, namely CHRIST alone, the onely mediatour betwixt God and vs, as being the onely head of the Church. Thirdly, that this redemption is spirituall from sinne, the cause of death eternall, and from Sathan the authour of sinne; and consequently, from all euills and miseries as being the consequents of sinne. Fourthly, onely by the bloud of CHRIST, the onely purgation from sinne. Fiftly and lastly, the cause mouing CHRIST thus to redeeme vs, the riches of his grace.

Now, I beseech God of his infinite goodnesse grant, that it may be effectuall, to the conscience of the Reader; and may build him vp neerer to heauen-ward. AMEN.

Of Knowledge.

THere are amongſt all the graces of God, which are many, fiue principall and moſt eſpeciall, as being moſt needfull to all that euer looke to be ſaued, and without which none ſhall be ſaued: *Knowledge, Faith, Repentance, Hope, Charitie.* All which are neceſſarilie required in all of yeeres of diſcretion; which becauſe they are ſo waighty, I haue handled them in order following, ſhewing ſoundly, which are ſound, and which are counterfeit; which we muſt truſt to, and which not; ſetting downe ſoundly, the ſignes and markes, by which a man may certainly trie whether he be in the right or no; and the rather haue I done this, becauſe of that common corruption amongſt vs, that men doe pleaſe themſelues in their owne conceits, wit and learning, who thinke they haue ſufficient, and yet haue nothing; like to the Church of *Laodicea, Reuel.* 3. 17.

And

And like to those simple women in *Timothie, euer learning, and are not able to come to the acknowledging of the truth.* 2 *Timoth.* 3.7. Now, because the sauing knowledge of God is so necessary; and the first grace that God bestoweth vpon any that shall be saued, that is of yeeres, is knowledge; and being without knowledge, we are without all grace, and in no degree to saluation, therefore it is thus handled in the first place. First, what it is to know God. Secondly, the contraries to it. Thirdly, the meanes to attaine to it. Fourthly, arguments to enforce it. Fiftly, signes of it.

Of the sauing knowledge of God.

Of knowlege.

THat the sauing knowledge may rightly be discerned from the false and counterfeit, there are these distinctions following to be obserued, remembred and practised.

First, the knowledge of God is twofold. { *Generall.* / *Speciall.*

Generall knowledge.

To know God in a generall manner, is nothing else but to know him to be such an one as he hath reuealed himselfe in his word to be; that is, the creator of heauen and earth, and all things contained therein; to know him to be Omnipotent, Almighty, Omnisicient, knowing all things; Omnipresent, filling heauen and earth with his Maiesty; present in all places, at all times, with all persons; to be infinite in might, power, and Maiesty; to know him to be eternall, without beginning, without

out ending: that he is a Spirit, inuisible, indiuisible, incomprehensible, most iust, most holy, most true; and such other the attributes of God. This is generall knowledge, so to know him to be immutable, vnchangeable, immortall, seeing and beholding all things, that he is the conseruer and gouernor of all things; that there are three persons and one God; this generall knowledge is necessary to saluation, without this we cannot be saued, and yet this doth not saue vs alone.

Particular knowledge.

To know God in particular, is to know him to be such an one to me in particular, as he hath reuealed himselfe in his word to be in generall. This requireth faith, whereby vpon good ground we can apply him to be our God and Sauiour in particular: This is good knowledge, and true: This is called the acknowledging of God, which is more than simply to know him. This knowledge had king *Dauid*, who exhorted his sonne *Salomon* to labour for the like: *Know thou the God of thy Father*, here *Dauid* apply him, and calleth him his God. 1 *Chron.* 28.9.

Obiect.

But is not God the God of all the world, and all men liuing in the world? Why then doth *Dauid* call him his God?

Answ.

I answere. Howsoeuer God, by creation is said to be the God of all men, yet he is in a more proper and peculiar manner called the God of the faithfull; as the God of *Abraham*, *Isaacke*, and *Iacob* &c. And this in regard of the couenant and promise of God, as also of the benefit of election, redemption, adoption, and such like; and in regard of

of that neere coniunction of the faithfull with him; and communion which by faith we haue with God; and he by his ſpirit hath with all the faithfull.

Which teacheth vs to labour to approue our Calling, Iuſtification, Sanctification, Election, Redemption, Adoption, that we may be ſure he is our God in particular: for as I ſaid, we may haue the generall knowledge, and yet be damned, without the other ſauing knowledge; for herein conſiſteth knowledge, euen to reſt vpon God, and relye wholly vpon God, and by faith to be grounded faſt in him; and ſo it is true which is ſaid: *This is life eternall*, that is, the meanes to life eternall, *to know thee to bee the onely very God, and whom thou haſt ſent Ieſus Chriſt*, *Ioh* 17. 3. This is not ſpoken of generall knowledge, but of the other.

Neither muſt any thinke from this place, that God doth exclude either the ſonne or the holy Ghoſt from being the true God; but he excludeth feigned, counterfeit, and falſe Gods. And againe, here we may note, that the knowledge of Chriſt the mediator, is, and muſt be ioyned with the knowledge of God the Father: *For the father is not rightly knowne, but in the Sonne, as mediator. Iohn* 14.6.7.

Secondly, the knowledge of God in particular, hath theſe three branches. Firſt, to know that there is a God. Secondly, to know the true God, and that he is but one. Thirdly, to know of what nature this God is.

Firſt, we muſt know there is a God; or elſe we ſinne

sinne in Atheisme, wee are Atheists if we beleeue there is no God, we are without God; so much the Greeke word signifieth. That it is a degree of Atheisme, is plaine. *Psalme* 14. 1. *The foole*, that is, *the wicked man; improbus dixit in corde suo, non est Deus*: the prophane wicked Atheist, *saith in his heart there is no God*. Perhaps in tongue he will seeme to confesse so much, but not in his heart. We may know there is a God, either by the booke of Nature, by the works of God; or by the booke of Grace;

2 Secondly, we must know him to be the true God, else wee sinne in Idolatry; and that he is but one God, else we sinne in Politheisme, in hauing many Gods: And without this knowledge, we shall worship the false God for the true, and many in stead of one. Thus the *Gentiles*, the *Ephesians*, before their calling and conuersion, were said to be without God in the world. *Ephes.* 2. 12. Howsoeuer they had many false Gods, and the Goddesse *Diana*, yet they were without the true God.

3 Thirdly, we must know of what nature God is; that is, that he is both mercifull, and iust, that he is a mercifull Father to those that repent; and a seuere iudge to the obstinate, rebellious, and impenitent; and this must I know in particular, that he is such an one to me. I must know God is a spirit, this will make me to worship him in spirit and in truth. I must know him to be eternall, to mee, to crowne me if I obey him, and to condemne me if I disobey him. I must know him to be Omnipotent to me, all-sufficient to me, and for my good; this

this will make me to relye vpon him, to depend vpon him, and to reſt vpon his fatherly prouidence. I muſt know him to be a iuſt God to me; this will make me to leaue my wicked waies, and will work a reſtraint from ſinne. I muſt know him to be a mercifull God to me, if I repent; this will make me willing and ready to turne vnto him. I muſt know him to bee Omnipreſent, preſent in all places, this will make me carry my ſelfe as in his preſence. I muſt know him to be an Omniſcient God, knowing all my thoughts, my heart, my words, my deeds; this will make me to looke my heart be vpright before God continually, and this will curbe and bridle my vnruly tongue, and make me afraid of ſecret ſinnes. I muſt know him to be an infinite God to me, this will make me ſtand in awe and reuerence and feare of God. This is ſauing knowledge indeede, and this is called powerfull and effectuall knowledge. This is that knowledge which ſo many want, that I may ſay with *Paul*, *ſome haue not this knowledge of God, I ſpeake it to their ſhame.* 1. *Cor.* 15.34.

Second diſtinction.

Further, knowledge is twofold.
- *Literall*; or ſpeculatiue knowledge; Knowledge *theoricall.*
- *Spirituall*; or ſauing knowledge, Knowledge *practicall.*

Speculatiue knowledge.

The Speculatiue, or contemplatiue, or Theoricall knowledge, is ſuch a kind of knowledge which onely ſwims in the braine, and informeth the iudgement, but doth not reforme the minde of him in

in whom it is, this is very common. Men can reason about God, talke of him, discourse of him by the houre, or by the day: this may be tearmed an historicall knowledge, this a wicked man may haue in a more plentifull manner, than some Christian, and yet he may be damned for all this. This is that knowledge, which our cauilling companions haue now a daies; this is superficiall knowledge; and this it is that makes a sort of fooles so proud as they are of their supposed knowledge; if they can steale an obiection out of some English writer, then ye shall haue them bring it in by a wile, they will talke of no other matter, but onely of that; if they should, they were to seeke, and would proue themselues very Idiots. And if againe, they can meete with some simple persons, that cannot babble so fast as they, you shall haue them runne out of one matter into another, to no purpose, and thinke themselues the only men in a country. This is that knowledge which *Paul* speaketh of 1 *Cor.* 13. which is without faith, and loue, and worth no. thing. This knowledge puffeth vp, 1 *Cor.* 8. 1. It puffeth vp indeed a sort, that think they know anything when as they know nothing as they ought to know. *verse* 2. This is the reason of so much pride, vaine-glory, conceitednesse in so many that make a great shew of godlinesse, but yet they deny the power thereof. 2 *Tim.* 3. 6. This is not sauing knowledge, it may be said to be true, in regard of the obiect; false, in regard of the effect.

Practicall Knowledge.

The practicall knowledge, or spirituall sauing knowledge, is when a man, by this his knowledge, he

hee is transformed into the obedience required; and doth labour to put in practise all those things hee knoweth concerning GOD, and his will, in his word. This is called operatiue, or working knowledge, and this is that which wee ought to labour for: for it is an old position in Diuinity: we know no more, than so much as wee put in practise. Knowledge and practise must alwaies goe together; for as knowledge without practise sauours of Hipocrisie, so practise without knowledge tends to Superstition. Therefore *Dauid* in his heauenly counsell to his Sonne *Salomon*, sets them downe, *coniunctim*, ioyntly; saying, *know thou the God of thy Father, and serue him.* 1 *Chron.* 28.9.

Which must teach vs to liue in a continuall practise of those things wee know, and that for these reasons. First, knowledge without practise is a meane to procure the greater iudgement of God vpon vs. *For he that knoweth his Masters will and doth it not, shalbe beaten with many stripes*, as it is said, *Luk.* 12.47. Secondly without practise, we must neuer looke to come to Gods Kingdome; for, *Not euery one that saith vnto me, Lord, Lord*, that is, that makes an outward shew of profession, *shall enter into the Kingdome of Heauen, but hee that doth the will of* GOD, *which is in Heauen*, *Math.* 7.21. Therefore saith *Paul*, *the doers of the law shall be iustified*, *Rom.* 2.13. Thirdly, by practise wee doe glorifie God our heauenly Father: *for herein is my Father glorified, that yee bring forth much fruit*, *Iohn* 15.8. And saith Christ, *yee are my friends, if yee doe whatsoeuer I command*

you. Verse. 14 Fourthly, by this practise, wee know wee are Gods good trees, *for euery good tree brings forth good fruit. Mat.*7.17. And we are those good branches, which Christ will purge, that we may bring foorth more fruit. *Iohn* 15.2. Fiftly, if we doe not practise that we know, we are in worse case, and in a more dangerous estate, then we were before we had knowledge, we are made more inexcusable at the last day; for it is better not to know, than after we haue knowledge, not to put it in practise. 2 *Pet.* 2.21. The scripture is very plentifull for this purpose, threatning those that beare no fruit, they are hewen downe and cast into the fire: therefore labour for good workes, to practise them; hereby shall we declare, that we are Gods children, that we haue faith, that we profit by the word, that we are elected, called, iustified; and that we runne the right way to heauen-ward: this practise is all in all with vs, it is the life of faith; the testimony of a good conscience; want this, and we can neuer please God in any one part of his worship. *Be not onely hearers, but doers of the word*, that is, *practisers of it, least you deceiue your owne selues. Iames* 1.22. And *if ye doe these things which I command you*, saith God, *then all my blessings shall be multiplied vpon you, but if ye will not doe them, then my curses shall come in stead of blessings. Deut.*28. *Therefore if yee know these things, happy are yee if yee doe them. Iohn* 13.17.

This saueing knowledge we must all labour for; if we meane to be saued; for without it, we cannot be saued, for who so wanteth knowledge, wanteth faith

faith, *for how can we beleeue in him, of whom wee haue not heard? Rom.* 10.14. *And without faith wee cannot be saued, nor please God in any one action. Heb.*11 6. And therefore it standeth vs in hand to looke about vs, to examine our liues, whether we haue this knowledge or no; the true sauing knowledge of God: and if we finde we want it, to bewaile our estate, and labour to vse all good meanes to get it, and neuer to be at quiet, vntill such time as we haue it, for we cannot, I say, be saued, without this grace of sauing knowledge. The proofe of this followeth.

No knowledge no saluation.

That we cannot attaine saluation without knowledge, it is thus proued. Without which we cannot beleeue, pray aright, worship God sincerely, here Gods word profitably, receiue the Sacrament worthily, loue God, feare God, reuerence him, repent of sinne truly, keepe Gods commandements vprightly; without that we cannot be saued. But without knowledge, we can performe none of the former; therefore without knowledge we cannot be saued; for how is it possible to performe any of those to God, if we know him not?

Besides, this is plainly proued out of sundry places of Scripture; as *Hosea* 4.6 *My people perish, for want of knowledge.* Thus ignorance is called the mother of Destruction; contrary vnto the opinion of the Papists, who hold that ignorance is the mother of Deuotion: So againe, *Paul* saith, *the Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire, rendring vengeance to them that know not God, who shall be punished with euer-*

lasting perdition. 2 *Thes.* 1. 8. 9. *The Lord was grieued with that generation, and said, It is a people that doe erre in their hearts, for they haue not knowne my waies; vnto them therefore God sware in his wrath, that they should not enter into his rest,* neither did they. *Heb.* 3. 10. 11. *Psalme* 95. 10. 11. Therefore it is most plaine, that he that wanteth knowledge cannot be saued; for so long as men want this knowledge, they want all sauing grace; this is the cause why the Lord makes such exclamation against his people, saying *the Oxe knoweth his owner, the Asse his masters Crib, but Israel hath not knowne me. Ah sinfull Nation, a people laden with iniquity, a seed of the wicked, corrupt children, Isaiah* 1. 3. 4.

Vse. This teacheth vs therefore to take heede of the sinne of ignorance, which is both a sinne, a cause of sinne; a punishment, and a cause of punishment; and to labour to vse the meanes to attaine to knowledge, if we meane to be saued.

Now ignorance is three-folde; { a simple and meere Ignorance. / a careleſſe Ignorance. / a wilfull and affected Ignorance.

All these kindes of ignorance are forbidden, as being the greatest enemie to knowledge: neither let any thinke that ignorance will excuse him at the day of iudgement; it will excuse a *tanto*, but not a *toto*, as Diuines speake, that is, the punishment for sinnes of ignorance shall be lesse than for sinnes committed against knowledge: but ignorance doth not exempt any from all punish-

ment,

ment, it excuſeth from hauing ſo great puniſhment; but not from hauing any. As thou lookeſt to be ſaued therefore, take heed of it.

One kinde of ignorance.

Firſt, the ſimple and mere ignorance is condemned; which is ſimply for want of meanes. Men pretend by this they cannot know God, and they pretend ſo many excuſes, but there is no excuſe for any ſinne, therefore not for this ignorance, *Iohn* 15.22. We haue preaching and reading of the word, therefore there is no excuſe. Againe, wee cannot but know GOD by the very creatures.

Obiect. I, though I haue preaching, yet I am old and memory failes me, I cannot remember & carie away. *Obeict.*

Anſw. But, *Senes quæ curant meminerunt*; Olde men remember well enough thoſe things they care for, ſaith the heathen man *Cicero*. And as for their memory failing, it is true ſaith the ſame man, *Memoria, niſi exerceas eam, minuitur*; Memory faileth, if thou doeſt not exerciſe it. Olde men can remember olde ſtories, tales, ſongs, iniuries, wrongs, their treaſures, and ſuch like; and therefore they giue euident teſtimonie, that they care not for the Word, they loue it not, they like it not, they delight not in it, for if they did, they would remember it better; and if the very Heathen were inexcuſable, much more ſhall they. Againe, they ſhould haue laboured for knowledge in their youth: *Teach a childe in the trade of his youth, and he will not forget it when he is olde*, ſaith *Salomon*, *Prouerbs* 22. 6. but they haue liued all their time in ignorance: Oh, how will they be excuſed?

Anſw.

2 Two kinds of ignorance.

Secondly, careleſſe ignorance is condemned, which is, when hauing the meanes, we care not for it, neglect it, contemne the meanes of ſaluation, contenting themſelues in their ſhallow meaſure of knowledge. This is worſe than the former, and if the former cannot excuſe vs, much leſſe ſhall this; for at the day of iudgement, when God ſhall aske thee, how is it that thou haſt beene ignorant, and haſt not knowne me? haſt thou not had the meanes? thou muſt needs confeſſe it to be ſo: Then will the Lord ſay, *Thou haſt not cared for the meanes, but haſt deſpiſed my ordinance, Goe therefore thou curſed into euerlaſting fire.* This ſinne is incident vnto thoſe that cauill at the Miniſter, alwaies prying into his life, but neuer looking into their owne; they are neuer ſo ſafe, as when they can eſpie an hole in his coate, though it be neuer ſo vniuſtly vpon falſe grounds; and ſo by this meanes will take occaſion to reproach him; to malice him; ſtomacke him; backbite him; raile on him; procure enemies againſt him; hate him; deſpiſe him; and contemne his Miniſterie, and if they knew how, they would ſit at the Pulpit dore, to keepe him from preaching. Thus they will none of him, but oppoſe themſelues againſt him, and ſo neuer care for hearing of him, neglecting the meanes of their ſaluation. *Thus while they profeſſe themſelues to be wiſe, they become ſtarke-fooles*, Rom. 1. 22. Fooles indeede, in reſpect of that which they might be, if they would frame themſelues to be ruled by the word of God preached vnto them: But ſay they, (that is, theſe careleſſe Lobs) what can the Miniſter

ſter teach vs more than we know? The ſumme of all is this; *Thou ſhalt loue the Lord thy God with all thine heart, &c. and thy neighbour as thy ſelfe*: and all the preaching in the vvorld can teach vs no more; and ſay they, if they will needs preach, they ſhall preach to the wall, and not to vs: it is enough, that we haue reading, if it be read, we are ſure it is the word of God, if it be preached, it is of their owne braine, and many good-morrowes beſides, and many pretenſes and excuſes for themſelues, as they ignorantly and fooliſhly ſuppoſe. To theſe I anſwere in a word, *Except they repent, they ſhall all periſh*, Luke 13.3.5. *Touch not mine annointed*, ſaith Chriſt, *and doe my Prophets no harme*, as Pſalm.105.15. *And he that receiueth you, receiueth me, and he that receiueth me; receiueth him that ſent me*, Matth.10.40. *And he that heareth you, heareth me, and hee that deſpiſeth you, deſpiſeth me, and hee that deſpiſeth me, deſpiſeth him that ſent me*, Luke 10.16. For there is a ſimpathy and fellow-feeling betwixt Chriſt and his members, that looke what is done vnto them, hee taketh it as done to himſelfe, & ſo he will reuenge it accordingly. The Miniſters are Gods Embaſſadours; if an earthly Prince cannot endure the leaſt iniurie to be offered to his Embaſſadours, much leſſe vvill the Lord, the mighty King of heauen and earth.

This muſt teach vs all to accept of the meanes while it is offered, and to take all good occaſions to heare the word preached, euen in the weakeſt manner, and to be thankfull to God, that wee doe enioy it at all; knowing that God beſtoweth his *Vſe.*

gifts by measure, to some more, to some lesse; and fearing least that, for neglect and contempt of the meanes, he remoue the same from vs, and suffer our soules to starue, for want of that heauenly foode, the word of God, and so giue it to another people that shall bring forth more fruit: thus hee hath threatned, *Reuel.* 2. 5. And thus hee did to the Iewes, which were his peculiar people: hee tooke his word from them, for their contempt, and gaue it vnto a people, which before were no people. But this is a common corruption, that our owne Minister is least respected; and the most part are like to children, who must be fed with their owne spoone, or none at all; they must haue and heare whom they list, else no bargaine.

Third kinde of ignorance.

Thirdly, the wilfull and affected ignorance is condemned; which is, when men please themselues in their ignorance, and will not know they are addicted to their sinnes. They affect some sins, and will not see that they are sinnes, their affections are exceeding strong, and carie them away out of measure, and blinde their iudgements, that they are no sinnes. This is the highest degree of ignorance, for, as wee commonly say; none so blinde as hee that will not see: these are wilfully blinde, obstinate, and rebellious against the word preached: it shall be easier for Sodome and Gomorrha who had not the means, and for Tirus and Sidon, than for these careless and wilfull ignorants. These are they that haue set downe their staffe, as we say, and they will goe no further; they think they haue serued God long enough, and they haue learned

learned ſufficient, and they will learne no more: *they will not heare the Charmer, charme hee neuer ſo wiſely*, Pſal. 58. 5. They are like to thoſe ſtiffe-necked women that the Prophet *Ieremiah* ſpeaketh of, in his Prophecie, ſaying; *The word that thou haſt ſpoken vnto vs in the name of the Lord, wee will not heare it of thee, but wee will doe whatſoeuer thing goeth out of our owne mouth: as to burne Incenſe to the Queene of heauen, and to poure out drinke-offerings vnto her, &c.* Ierem. 44. 16. 17. This ſinne they were giuen ouer vnto, they did affect it, and would not leaue it, though the Prophet forbad them often. Well therefore ſpake the Prophet *Eſay*, concerning theſe people, *Ye heare but ye vnderſtand not*: that is, you will not reſolue that this is the word that ſhall ſaue you, and that you will be guided by it: *You ſee well enough, but you will not ſee; your hearts are hardned, and ſo you cannot conuert and be ſaued*, Eſay 6. 9. 10. Theſe are they that will ſinne, euen againſt knowledge, againſt conſcience: *But as all the water in the Sea will not waſh the Blackmore white, nor cleanſe the Leopard of his ſpots, ſo all the ſpeaking and writing will doe this people no good*: as *Ierem.* 13. 23. *Therefore let theſe people know, whoſoeuer they are; that in ſinning thus preſumptuouſly, they blaſpheme God, and ſhall be cut off from among his people; becauſe they haue deſpiſed the Lords word, and broken his commandement, their iniquity ſhall be vpon them*, as it is ſaid, *Numb.* 15. 30. 31. But I end this point with that in the Reuelation, *Hee that is vniuſt, let him be vniuſt ſtill, and he that is filthy, let him be filthy ſtill*; as Reuel. 22. 11.

and

and 1 Cor. 14. 38. *Let him that is ignorant, be ignorant still.*

Vse. This should teach vs to take heede, as of all kinde of ignorance, so especially of this last; this sinning with a high hand against God of contempt and presumption, is neere to the sinne against the holy Ghost, a high step vnto it; and on the contrary, to labour for the knowledge of God, and neuer thinke that wee can know too much. Knowledge is *imperfecta et perfecta*; imperfect or perfect: imperfect in this life, perfect in the life to come: *Alas wee know here but in part, though wee know neuer so much, but in the world to come this knowledge shall be perfect.* 1 Cor. 13. 12. And this should teach vs to pray with the Prophet *Dauid*: *Keepe vs, O Lord, from presumptuous sinnes, that they may not raigne ouer vs*, Psalme 19. 13. And againe, to labour first to be enlightned, then to walke according to that knowledge with which God hath enlightned vs, and againe to pray with *Dauid*, *O Lord open our eies, that wee may see the wonders of thy law*, Psalme 119. 18. *and teach vs good iudgement and knowledge*, verse 66. This did *Salomon*, praying to the Lord, after hee was made King in his Fathers stead; saying, *Giue mee, O Lord, wisedome and knowledge*, 2 Chron. 1. 10. And this must we all doe, be earnest suiters to the Lord, to endue vs with sauing knowledge, and euen to wrastle with the Lord in our Prayers, that we will neuer let him goe, till we haue gotten this sauing grace of knowledge; *as Iacob wrastled with the Angell, and would not let him goe, till hee had gotten the blessing*, Gen.

First, meanes to attaine knowledge, is prayer.

32.24.25 &c. *If ye aske any thing in my name*, saith Christ, *ye shall obtaine it*, Iohn 16.23. *and if any man want wisedome or knowledge, let him aske it of God, which giueth liberally, and reproacheth no man, and it shall be giuen vnto him*, Iames 1.5. This is one, and effectuall meanes to obtaine knowledge.

Second meanes to attaine knowledge, is hearing the word.

Secondly, the second meanes to attaine to knowledge, is the carefull and reuerent hearing of the word of God, which is thus proued; 1 *Cor.* 1.21. *It pleaseth God by the foolishnesse of preaching to saue those that beleeue; none can beleeue, but such as haue knowledge, none can haue this knowledge without preaching*, Rom. 10.14. *Hee that calleth vpon God, shall be saued, but how shall they call vpon him, in whom they haue not beleeued? or how shall they beleeue in him of whom they haue not heard, or whom they haue not knowne, and how shall they heare and know without a Preacher*: So that without the word of God preached, there is no knowledge, no faith, no calling vpon God, no saluation. This is done much more plentifully by preaching the word, then by a naked and bare reading of the same. *God giueth vs his grace and gift, not to read onely, but to preach*, Ephes. 3.8. *Euen to mee*, saith *Paul*, *is this grace giuen, that I should preach vnto the Gentiles*, &c.

This therefore should teach vs, if we would haue knowledge, and so consequently faith and saluation, to vse this meanes, of hearing the word, and neuer to giue it ouer, but to resort to it continually, where it is soundly, and painefully, and faithfully preached; and not to content our selues with a bare reading of it, and so get lesse good by it; remem-

remembring what is said, *Where vision faileth, there the people perish*: for as the body without meate cannot endure, but must needes famish and so perish, euen so the soule, without the word of God, must needes starue, and so perish for euermore. I speake of the word of God, as being the ordinary meanes of our saluation, without which we cannot be saued, not that Ministers are causes of our saluation, but as instruments, they doe by the word saue vs.

Third meanes to attaine to knowledge.

Thirdly, a third means to attaine to knowledge, is godly conference, one Christian with another, conferring about Scripture, helping one another, imparting their gifts one to the other: if one hath more knowledge than another, to make the other partaker of it, and so labour to build him vp further to heauen-ward, and to edifie him: Thus our Sauiour Christ saith, *to him that hath, shall be giuen*: But here we are to take heede of a common corruption, which is vsed in our conference, namely pride; lifting vp our selues against our brethren: proud because wee haue more knowledge than others; puft vp with our knowledge. And so we will conferre not so much to edifie others, as to shew our gifts, and to make our selues famous forsooth, and to get a name amongst men, to be accounted a great professour, and men of great knowledge; and to make it thus a glory, to be esteemed the onely man in the Country. This is too much practised amongst a sort of hipocriticall cauillers, that liue shacking about, at this house and that house for a meales meate, insolent, proud, boasters,

Note well.

vaine-

vaine-glorious, and who more forward then they, and such as backe them, to talke, discourse, reason, aske difficult questions, asking curious and foolish questions; as who was *Cains* wife; who was *Melchisedechs* Father; where and when the iudgement-seate shall be; whether the Virgin *Mary* died a virgin or not; and infinite such like, which are needlesse; spend the time vainely, and trifle away that pretious time which God hath allotted to our further edification; and yet who more backward than these in the fruits of godlinesse, as in loue to their brethren; seeking rather to set whole Townes together by the eares; and so for peace, and for true profiting: all their delight is, to iarre, to contend, to cauill at the Minister: if it were not more to cauill, to carpe at his doctrine, than for hearing with conscience to be edified by him, they would neuer heare him. Alas, what haue they which they haue not receiued, and if they haue receiued it, why doe they boast as if they had not receiued it? Well, let these know, that for euery idle word, for all vnprofitable and vnfruitfull actions of theirs, they shall giue account to God, as *Math.* 12. 36. 37. *For euery idle word that they shall speake, they shall giue account thereof at the day of iudgement; for by their words they shall be iustified: by their words they shall be condemned.* And let them take their pleasure, and goe on still thus; but let them know that God will bring them all to iudgement, *Eccles.* 11 9 For this is not godly conference, whereby we may attaine to sauing knowledge, which all Gods children must vse; especially resorting to

their

their Pastor and Teacher, *for his lippes should preserue knowledge, and to him should wee goe to seeke the law at his mouth, for hee is the messenger of the Lord of Hosts*, as it is, *Malach.* 2.7.

Vse.

This therefore must teach vs to labour to edifie one another, not to conceale our gifts, but to instruct others in knowledge, to teach them the way of God; in loue, with a desire to doe our brethren good, to tell them of their sinnes, to pull them out of their ignorance, and to reioyce at the good of others, and to pitty their estate; and so to suffer them willingly to resort vnto vs; especially to vs that are Ministers, and so talke friendly with them, and to labour to winne them by all good meanes; *and let him know for his comfort, that hee that is a meanes to conuert a sinner from going astray, shall saue a soule from death, and shall hide a multitude of sinnes*, Iames 5.20. *And they that turne many to righteousnesse, shall shine as the starres for euer and euer*, Dan. 12.3. This is enioyned vs, *that they who are wise among the people, should instruct many*, Dan. 11.33. This is godly conference, a duty much neglected both in Minister, and people; some like to *Cain, thinking we haue no keepe of our brethren*, Gen. 4.9.

Many neglect this.

Foure meanes to attaine to knowledge.

Fourthly, a fourth meanes to attaine to knowledge, is to labour for true humility; decke your selues inwardly in lowlinesse of minde, for God *resisteth the proud, but giueth grace vnto the humble.* 1 *Pet.* 5.5. So in the Psalme 25.9. *Hee will teach the humble his way*: which must teach vs to adorne our mindes with humility; and to take heede

heede of the ſinne of Pride; remembring what is ſaid of it, *there is more hope of a foole, than in a proud and vaine conceited man. Prou.* 26. 12. Wee muſt thinke lowly and baſely of our ſelues, and perſwade our ſelues that we know but little; and when wee know moſt, we know little or nothing in regard of that we ought to know; and laſtly to read the word often with vnderſtanding, to meditate in it, and to ſearch the Scripture; *they are able to make vs wiſe to ſaluation.* 2 *Tim.* 3 15. *And giue wiſedome to the ſimple. Pſalme* 19.7. Theſe meanes if we vſe, together with vprightneſſe of heart, we ſhall attaine to knowledge, ſome more, ſome leſſe; and ſo much of the meanes. Of theſe meanes more methodically, looke afterwards.

Arguments to moue vs to labour for Knowledge.

First, the excellency of Knowledge: It is the firſt grace God beſtowes vpon any, and preferred before all ſacrifices. *I deſire the knowledge of God more than burnt offerings. Hoſea* 6. 6. And in this muſt Gods people reioyce, as *Ierem.* 9.24. *Let him that glorieth, glory in this, that he vnderſtandeth and knoweth me, ſaith God.* 1

Secondly, the profit of it; *Daniel* 11.32. *The people that know their God, ſhall preuaile and proſper.* So *Prou* 3. 13. *&c. Bleſſed is the man that findeth this Wiſedome, and getteth Vnderſtanding, &c.* It is rewarded with temporall bleſſings, as *Pſalme* 91.14. Hauing promiſed before many bleſſings, and 2

and after he saith in that verse, *thus will I exalt him, because he hath knowen my name.* And with spirituall blessings, as grace and peace, 2 *Pet.* 1.2. *Grace and peace be multiplied to you, through the acknowledging of God, &c. This is life eternall, to know God. Iohn* 17.3.

3 Thirdly, the necessity of this grace; because without it, without all saving grace, and in no degree to saluation. *Paul* saith, *Ephes.* 2.12. speaking of the miserable estate of the Gentiles, the *Ephesians*, before conuersion and calling, they were without God in the world, by reason of their ignorance; and without this grace we cannot be saued, as hath been shewed.

Signes of knowledge. And, because this is so necessarily required in all of yeeres, I will shew you the signes whereby men may discerne whether they haue it or not.

1 First signe is, that being enlightned with knowledge; we know God and his will, then we put all in practise which we know. Hereby are we sure we know him, *if we keepe his commandements; and he that saith he knoweth him, and keepeth not his commandements is a lier, and there is no truth in him.* 1 *Iohn* 2.3.4.

2 Second signe is, true loue of our Brethren. He that loueth, knoweth God, *but he that loueth not, knoweth not God,* 1 *Iohn* 4.7.8. Those therefore that liue in a continuall course of malice, enuy, hatred, and such like, against their brethren, giue euident testimony they know not God, powerfully and effectually.

3 Third signe is; a faithfull, vpright, and continuall hearing

hearing of Gods word, with care to practise it; otherwise it is not true hearing. *He that knoweth God, heareth vs.* 1 *Iohn* 4 6. On the contrary, he that heareth not Gods word giueth testimony, that he knowes not God.

Fourth signe; is a filiall and sonne like feare, being afraid to displease God in any one action; as the childe that knoweth his fathers will, he will be afraid to doe any thing contrary to his will, so should all that know God, and his will be afraid to resist his will in breaking any one commandement. *If I be your master, and Father, saith God, and so acknowledged, where is mine honour, where is my feare? Malach.* 1. 6. 4

Fift signe, is a true humiliation in the sight and knowledge of our selues, and no man truly knoweth God with a sauing knowledge, that doth not truely know himselfe, therefore by the knowledge of our selues, are we led as it were by the hand to know God, and seeke after him, and find him, saith *Caluin*. And this true knowledge of our selues will bring vs to humility. *Memor naturæ, nunquam superbies*, Being often mindfull of thy nature, thou wilt neuer be proud. Saith *Basill*, *Et is maxime se nouit, qui se nihil putat*, and he knowes himselfe most, who thinketh that he is nothing, saith *Chrisostome*. 5

Obiect. But, shall all ignorant persons perish for want of knowledge?

Answ. I answere. *Except they repent, they shall all perish. Luke* 13. 3. 5. Yet this must be vnderstood of those of yeeres, and of those that haue discretion,

in these the threefold ignorance is condemned, the simple, careleſſe, and affected ignorance: and there is an ignorance excuſable, in naturall fooles ſo borne; in mad men bereaued of the vſe of reaſon; and in infants, being not of yeeres: this is according to the iudgement of the beſt Diuines.

2 Queſt. Shall all that haue this ſauing knowledge, be ſure to be ſaued?

Anſw. I anſwer. Yes; *For this is life eternall, to know thee and Ieſus Chriſt, whom thou haſt ſent. Iohn* 17.3. that is, in this conſiſts life eternal, or this is a means to bring vs to life eternall. This is a true difference between the man that is carnall, and him that is ſpirituall; *the naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can he know them, becauſe they are ſpiritually diſcerned*; no more than a blinde man can diſcerne colours; *but he that is ſpirituall, diſcerneth all things. 1 Cor.* 2. 14. 15. all things, that is, the regenerate man perceiueth all things which pertaine to the true worſhip of God, and life eternall. This grace of knowledge was wanting to the Iewes, *for if they had knowne him*, that is, *if they had acknowledged him, they would not haue crucified the Lord of glory. 1 Corin.* 2. 8.

Vſe. This ſhould teach vs to eſteeme all things as doung in compariſon of this ſauing knowledge; as *Paul* ſaith, *I eſteeme not to know any thing, ſaue Ieſus Chriſt, and him crucified. 1 Cor.* 2. 2. As if *Paul* ſhould haue ſaid, I ſtand not ſo much vpon humane wiſedome, this ſufficeth, to know, that is, to acknowledge Chriſt Ieſus, and him crucified: for this

this being throughly knowne all things are known, as his person, his office, his benefits, his death, passion, redemption, remission of sinnes, and life eternall.

Lastly, to conclude; as we must labour to attaine to this knowledge, so we must increase in knowledge, grow euery day to a fuller measure of knowledge; and not to stand at a stay in christianity. Thus the Minister, the aged, and all other, according to their place and time, must increase in knowledge. This is a most excellent point to learne, and much neglected, the more it is to be lamented. *This is needfull, euen to those that haue knowledge*, as 2 *Pet.* 1.12. In which Chapter, we are exhorted *to ioyne to knowledge, temperance, and one grace to another, and to make increase*, and thus we shall not be vnfruitfull in the acknowledging of Christ, *verse* 8. *But he that doth not thus increase, adding grace to grace, is blinde and ignorant*, verse 9. Therefore, *seeing we know these things, let vs beware, least we be plucked away by the error of the wicked, and fall from our stedfastnesse, but let vs be constant, and grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ, to whom be glory both now and for euermore.* AMEN. 2 *Pet.* 3.17.18. *Note well.*

Si Christum bene scis, satis est. si cætera nescis,
Si Christum nescis, nihil est, si cætera discis.

If thou knowest Christ well, it sufficeth, though thou knowest nothing else.

If thou art ignorant of Christ; it is nothing, though thou learnest all things.

Of Faith.

AS the grace of Knowledge is moſt neceſſarily required in all of yeeres that looke to be ſaued, and without which they cannot be ſaued. So there is as great neceſſity of ſauing Faith, which hee that hath, ſhall moſt aſſuredly be ſaued, and he that wanteth this faith ſhall be condemned. This is a ſecond maine grace required of neceſſity, therfore I haue here likewiſe handled this Faith, teaching all; Firſt, what this true faith is, which is the true and Iuſtifying faith, and which is falſe and counterfeit: Secondly, and the true markes and ſignes how we may diſcerne it: Thirdly, with the meanes how to come by it, &c. that ſo all that haue it may be ſaued, prouing that thoſe who want it ſhall be damned.

Of

Of the true and saving Faith.

THat Faith is such a grace, as whereby we are saued, the word of God doth thus proue it: *So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Iohn* 3.16. *The Gospel is the power of God to salvation, to euery one that beleeueth. Rom.* 1.16. *By grace are ye saued through faith,* saith *Paul, Ephes.* 2. 8. *And he that beleeueth and is baptised, shall be saued; but he that shall not beleeue shall be damned. Mark* 16. 16. *The vnbeleeuing shall haue their portion in the lake, which burneth with fire and brimstone, which is the second death. Reuel.* 21. 8. *God shall send them strong delusions that they should beleeue lyes, that all they might be damned, which beleeue not the truth, &c. 2 Thess.* 2.11 12. *Thus we conclude, that a man is iustified by faith. Rom.* 3.28. *And they which be of faith are the children of* Abraham, *and blessed with faithfull* Abraham, as *Gal.* 3.7.9. *Christ saith to the woman that annointed his feet; Thy faith hath saued thee, goe in peace. Luke* 7.50. Herein we may see life and death: life, if we beleeue, death if we doe not beleeue: and that I may vse the words of *Moses,* from God; *Behold, I set before vs, life and good, death and euill, I call heauen and earth to record against you, that I haue set before you life and death, blessing and cursing, therefore chuse life, that ye may liue.* Deut. 30. 15.19. Life and good, and blessing for euermore, if we are endued with a liuely faith;

death and euill, and cursing for euermore, if we want this faith, and die without it. Which because it is a matter of so great a price, therefore haue I handled it most fully, as followeth.

That we may cleerly see into the bottome of this matter, for the making way to it more plainly, I haue propounded three seuerall questions, to be answered.

1. *Whether faith, as it is faith, doth saue any or not?*
2. *Whether all beleeuers, shall be saued or no?*
3. *Whether a man dying without faith, being of yeeres, shall be damned or no?*

1 *Question.* Concerning the first; we must know that faith is considered two waies; either as it is a gift, or quality, or property, simply as it is faith; or else in respect of the obiect of faith.

Answ. I answere then; A man is not saued by faith simply as it is faith; that is, faith doth not in it owne nature merit and deserue saluation to vs, as a meritorious cause of saluation, but faith is said to saue vs in respect of the obiect. This obiect is Christ; as faith is an instrument to apprehend and lay hold on this obiect, and to apply his merits vnto vs: thus it doth instrumentally saue vs; as I said by occasion before, wee are saued, *Per fidem vt instrumentum, non propter fidem vt causam*, By faith as an instrument, not for faith as a cause. Thus when the Scripture ascribeth saluation to faith; you shall finde it written by faith, not for faith; for so much the Greeke word (δια) signifieth here, *by*, not *for*: and thus wee are said to be iustified by faith, not for

for the worthineſſe of faith: thus are we the ſonnes of God by faith, not for faiths ſake, as a merit; for we are ſaued onely for Chriſts ſake, he onely hath merited heauen for vs, and life eternall; and by the grace of God are we ſaued through faith, as an inſtrument to receiue Chriſts benefits, and to apply him to be our Sauiour in a particular manner; thus faith doth ſaue vs, but not otherwiſe. Againe faith is ſaid alone to iuſtifie vs, that is, in the act of Iuſtification before God; but in the perſons already iuſtified, good workes doe concur to declare to men, that we are already iuſtified before God by faith; *Fides ſola iuſtificat, ſed fides quæ eſt ſola non iuſtificat*, that is, Faith alone doth iuſtifie vs, but that faith which is alone, without other graces, doth not iuſtifie vs. And this for the firſt queſtion.

Concerning the ſecond queſtion; we muſt note, there are diuerſe ſorts of beleeuers, according as there are diuers ſorts of faith; not that there are many faiths, in regard of the obiect Chriſt, for thus it is *but one*, *Epheſ.* 4. 5. Though there are many faiths, that is to ſay gifts of faith, in reſpect of the diuerſitie of the ſubiects, that is, *beleeuers*; as *Bucan* ſpeaketh. 2 *Queſt.*

Faith then according to the old diſtinction is threefold. { *Hiſtoricall.* *Temporary.* *Iuſtifying.*

As for miraculous faith, it is out of vſe now, therefore I name it not.

Hiſtoricall FAITH, is when a man beleeues the whole ſumme and hiſtory of the Bible. This is

common both to good and bad; all that thus beleeue are not saued; *Thus the diuels beleeue and tremble. Iames* 2.19.

Temporary Faith is, when a man beleeues for a time, but afterward he giueth ouer: so long as it stands with his humor, pleasure, profit, commodity, and such like, but no longer. I may more truely say, this man did seeme to beleeue; these are called temporizers; all that thus beleeue shall not be saued; those onely shall be saued that haue a true, liuely, and iustifying faith; What this faith is, I shew afterward fully.

3 *Quest.* Concerning the third question; if a man being of yeeres, hath had the meanes of saluation offered, whereby he hath commonly beene taught what the true faith is, and whereby he might haue attained to some measure of faith, yet he hath despised the meanes, contemned it, neuer regarded it; he hath heard, but he would not vnderstand; he saw the truth well enough, but he would not see; his heart becomes hardned, so he could not conuert, but liued in sinne, and died in sinne; in vnbeleefe in impenitency, resisting of malice the known truth, this man assuredly shall goe to hell, as true as God hath appointed a iudgement day. *Esay* 6.9. *Marke* 16.16. *Reuel.* 21.8. Not that God is the cause of the damnation of any; but sinne: God is the cause of Reprobation, but sinne is the cause of damnation; *salus a me, destructio a teipso*, Saluation comes from me, but destruction from thy selfe, saith God. *Hosea* 13.9. Thus much for the cleering of these doubts, and that plainly, stooping

to

to the capacity of the meaneſt.

Now to proceede, we are to know; that faith is two-fold, { *Generall.* / *Speciall.*

A generall faith is, when a man beleeueth the whole word of God, and euery part and parcell thereof, being drawne there-vnto, by the authority of God; Gods will being the obiect of it. Without this faith, we are behinde the Diuels: this is needfull; without this we cannot be ſaued, and yet this faith onely doth not ſaue vs.

A ſpeciall faith is, whereby wee beleeue ſome part of the word. This faith, according to the two parts of the word, the Law and the Goſpell, is two-fold: { *Legall.* / *Euangelicall.*

Legall faith, or faith of the law; is whereby wee beleeue the promiſe, or more ſpecially, the threatnings of the law; the promiſe is, *doe this perfectly, and liue.* We haue now ſmall vſe of it, being not able to performe it; but the threatnings wee are bound to beleeue. This legall faith doth not ſaue vs, but is onely a preparatiue to ſauing faith. *Iudas* had this faith, and all ſuch as finally deſpaire of the mercy of God in Chriſt.

Euangelicall faith is, when we beleeue the promiſe of the Goſpell. Heerein, ſome haue knowledge, literall knowledge, vnderſtanding, and perhaps ſome aſſent: ſome goe further, they will profeſſe outwardly; but they will bring forth no fruit: ſome againe goe further, they ioy in it, loue the truth, like of it, approue it for ſome temporary reſpects;

spects; some againe can talke of it, discourse of it, reason about Religion, but they stand indifferent; if there were a new Religion, Popery, and such like, they would soone embrace that, to get any commodity or earthly preferment by it; this is counterfait faith, and they that haue no more but this, they are but silly Christians. Indeede aske them; haue you faith? they will answere yea: but aske them, what faith is, and how you proue it, they stand like to stone walls; as blinde as Beetles: They know not what faith is, and yet say they, we haue faith.

Of the true Iustifying and sauing Faith.

What is the true iustifying faith.

IVstifying faith is an assured and full perswasion, wrought in the hearts of the Elect, by the operation of Gods spirit, grounded vpon the promises of God in holy Scripture, whereby wee doe most vndoubtedly beleeue vpon sound ground, and good experience, that God hath freely forgiuen me all my sinnes, and thee all thine: applying Christ Iesus in particular, to be my Sauiour and my Redeemer; stedfastly perswading my selfe that I am one of those, who for Christes sake onely shall be saued for euer in the Kingdome of heauen. This faith I liue in, and this faith I will die in. This faith is that from which Gods people can neuer finally and totally fall away; howsoeuer the same may sometimes be shaken, obscured, and darkened, that it

it shall not so manifestly appeare at one time as at another. This faith is incident onely to the Elect; *Acts* 13.48. This is supported by the promises of the Gospell. This is that πληροφορία, a full perswasion of the grace of God, and his loue and fauour in Christ towards me, and thee in particular, alwaies vpon good ground, and warrant out of Gods word, why we are thus and thus perswaded: *By this faith are we saued.*

In this iustifying faith, are of necessitie required these sixe things.

1. A knowledge and vnderstanding.
2. An inward assent.
3. A profession of the word.
4. An approbation of it.
5. An application of Christ.
6. A declaration of it by good workes.

First, there must be a true vnderstanding of Gods word, so much as is necessary to saluation, and needfull to be knowne: *For how can wee beleeue in him of whom we haue not heard?* Rom. 10.14. *And faith comes by hearing*, that is, *hearing with vnderstanding*, verse 17. Knowledge, as I haue shewne, is the first grace, without this, without all sauing graces, and so without faith; whence we obserue, that such as liue in blindnesse, ignorance, and errour, doe giue euident testimonie to themselues, that they want iustifying faith.

Obiect. But haue all that heare, and know, and vnderstand, iustifying faith? *Obiect.*

I answere. No: but onely such as in hearing, do resolue *Answ.*

resolue with themselues, that this is the truth that they will be ruled and guided by, and whereby they looke to be saued, in testimony whereof, they doe daily more and more performe obedience vnto it, and effectually practise the same, through the whole course of their liues. There are many that haue often heard, and vnderstand much, yet no practise.

Secondly, therefore there must be an inward assent and consent vnto the word, that whatsoeuer is contained in holy Scripture, is most vndoubtedly true, as being the word of God, *pure and holy as himselfe; as being indeede truth it selfe*, Iohn 17.17. Thus saith *Paul*, *I consent vnto the law, that it is good*, Rom. 7. 16. Whence we may note, that such as doubt of the truth of the word, whether it be the truth of God or no, and will not resolue to giue assent to the truth thereof, from the ground of their soules, are not partakers of iustifying faith, *for with the heart man beleeueth vnto righteousnesse*, Rom. 10. 10. *This consent is required.* Esay 1. 19.

Thirdly, we must professe the Word, professe the true Religion, not for any sinister respect, but to shew openly, whose seruants wee are, to confesse Christ Iesus before men, and not to be ashamed: *With the mouth confession is made vnto saluation*, Rom. 10. 10. *And he that confesseth with his mouth, the Lord Iesus, &c. shall be saued*, verse 9. That is, hee that shall sincerely, plainely, and openly professe, that hee takes Iesus Christ onely to be his Lord and Sauiour, he shall be saued: Not that this confession is a cause or merit whereby wee merit saluation;

ſaluation; but *Paul* doth ioyne it vnto faith, as a neceſſary and proper effect of faith, by which, as by an infallible teſtimony and ſigne, true faith may be knowne and diſcerned. Whence wee doe conclude, that ſuch as are aſhamed to make profeſſion of Chriſt, and of his Goſpell, and true Religion; and ſuch as doe obſtinately oppugne the ſame, and will not be perſwaded that it is the truth, can haue no aſſurance, that they haue this iuſtifying faith.

Fourthly, there muſt be an approbation of this truth, a ioy in it, a delight in it, a loue of the truth, and affecting of the Word: this is two-fold; either ſimply alone, without any fruit, or elſe ioyned with a bringing forth of fruit: the former is no true ſigne of iuſtifying faith: *Herod* heard *Iohn Baptiſt* gladly, as *Mark* 6.20. and the Parable ſets it forth, whereas there are foure kindes of hearers; ſome vnderſtand, ſome profeſſe, ſome beleeue for a time; they ioy, and like of it, and yet are vnprofitable hearers, and may be damned, if they ſhould reſt in theſe things: the latter is true, ioyned with the bringing forth of fruit, and this is a good hearer, and this giueth a ſigne of his faith; all this is ſet forth, *Matth.* 13.19.20.21.22.23. What then ſhall wee ſay of thoſe that care not at all for hearing, are moſt glad when preaching is baniſhed; or if they doe heare, there is no ioy, no delight, no affecting of the Word? they thinke the time long; they are talking, ſleeping, reading of other Bookes, to paſſe away the time, they are weary of hearing. Theſe are ſhort of this iuſtifying faith, theſe come

ſhort

short of the true hearers; which when they heare, they vnderstand it, they beare fruit, and bring forth in some an hundreth fold, in some sixty fold, in some thirty fold, for all haue not the like measure, but some more, some lesse, euen as it pleaseth God.

Fiftly, in iustifying faith, there must be especially a true and sound applying of Christ Iesus, to be mine, and thy Sauiour in particular; that he died for me in particular, that the promise of saluation in particular belongs to mee, that I am one who can apprehend the mercies of God to mee in particular; this is called the assurance of our faith, *Heb.*10.22. Hee that cannot thus apply Christ, is farre from iustifying faith.

Obiect. But this is an hard point, I know not what this applying meanes. I pray you tell me how I should rightly apply Christ, that hee is my Sauiour in particular.

Answere. This true application standeth thus. Christ is the Sauiour of all those that doe truly repent them of their sinnes, and leaue their wicked wayes, and haue a care to walke vprightly before him, to heare his Word, and practise it, to pray often publikely and priuately; and that vse all good meanes to come to grace, and labour to grow and encrease in grace, and to be still constant to death, in all good courses. But I finde that I haue performed all these in some poore measure, and will yet daily more and more performe them so long as I breath: therefore I am verily perswaded, that Christ is my Sauiour in particular; and thus

thus by faith I doe reſt vpon him, to be made partaker of euerlaſting ſaluation. Thus I doe build vpon the promiſes of God in his Word, who vpon theſe conditions which I haue performed, hath promiſed this, that I ſhall be ſaued. This is applying of Chriſt; this the wicked haue not: Therefore I muſt examine my life, whether I haue theſe or not: if I haue not, then to labour to vſe them, for certainely Chriſt is the Sauiour of none, but thoſe that can thus apply him.

Similies.

As a ſoueraigne medicine or ſalue, doth no good to the wound, except it be applied vnto the wound: Euen ſo Chriſt Ieſus doth our wounded conſciences no good, except by faith he be applied vnto them. As the beſt garment doth not any whit benefit the body, except it be put on: euen ſo Chriſt his righteouſneſſe, that rich roabe, doth not any whit benefit our ſoules, vnleſſe it be apprehended by faith, and applied. So his body is meat indeede, and his bloud is drinke indeede, yet except wee doe feede vpon his body, and drinke his bloud by faith, it doth not nouriſh vs to life eternall.

Sixtly and laſtly, there muſt be a continuall declaration of our faith, by the continuall practiſe of good workes: for otherwiſe it is but a carkaſſe of faith, it is a dead and counterfait faith: good workes are the life of faith: *And as the body without the ſpirit is dead, euen ſo faith without good workes is dead alſo*, Iames 2. 26. *Abrahams faith wrought with his workes*, verſe 22. at large in that Chapter is this ſet forth: which muſt teach vs continually

tinually to bring forth good workes: as our loue, humility, patience, obedience, and such like. This iustifying faith cannot be seuered from other graces, wherefore it is called a working faith, it is no idle faith, *it worketh by loue*, 5.6. And though good workes are spoken against, as any doe account them meritorious, or causes; *yet God hath prepared them, that wee should walke in them*, Ephesians 2.10. Thus saith *Bernard*, *Bona opera sunt via regni, non causa regnandi*, that is, Good workes are the way to the Kingdome, which wee should walke in, not the cause of raigning in that Kingdome. Whence we doe conclude, that in vaine they boast of iustifying faith, that doe not bring forth good workes. Thus haue I fully set downe what this true liuely iustifying faith is, and the seuerall branches of it; because it is nothing worth, to say in generall we must beleeue, we must haue faith, &c. and yet not set downe fully what it is. This faith is rare, and not commonly found amongst many.

Foure meanes to encrease our Faith. First meanes.

The first meanes to attaine vnto it, and to an increase of it, is to be vigilant hearers of Gods word, & to continue hearers of it; for Faith comes by hearing. *Rom.* 10.17. This hearing is like to fewell for the fire; as fire without wood will quench and goe out, so faith, without diligent and continuall hearing will much decay. Therefore saith *Chrysostome*, our Faith is like a burning lampe, which is easily put out, except oyle be euer and anone powred into the Lampe. So this lampe of Faith, doth soone fall to decay, except the oyle of Gods word preached and read, be continually

powred

powred into it. Thus we are exhorted, *to grow in grace. 2 Pet.3.18. And so, as new borne babes, desire the sincere milke of Gods word, that yee may grow thereby. 1 Pet.2.2. Therefore let vs follow the truth in loue, and in all things grow vp vnto him, which is the head, that is Christ. Ephes.4.15.*

Second meanes, is the labouring for a good conscience, and to keepe it, when we haue it; this is set downe by *Paul*, 1 *Tim.* 1. 19. *Fight the good fight, hauing faith and a good conscience*, from which good conscience, some haue erred, and so as concerning Faith, haue made shipwracke: for indeed, faith without a good conscience is no true and sound Faith; neither must we thinke from hence, that a man may fall away from a true faith, finallie and totallie; for *Paul* speaketh of such a Faith as is without a good conscience, which is not a true Faith, but counterfeit. Second means.

This good conscience is an auersion or turning away from sinne, and endeauouring after that which is good, and approuing what is pleasing to God, and seriously purposing to doe all things according to his will. The euill conscience is purged by the bloud of Christ, apprehended by faith, and it ariseth likewise to bea good conscience, by leading of an holy conuersation, and by the continuall study of piety; the first proued; *Heb.9.14.* The latter proued, *Heb.*13.18 Looke the places.

Third meanes, is godly, effectuall, and feruent praier to God, most humbly, desiring him to increase and confirme our faith euermore; and to establish that which hee hath begun in vs al- Third meanes.

ready, this is a most effectuall meanes to obtaine an increase in any grace; according to the saying of *Tertullian*: *Certè fidem sanctis vocibus pascimus.* Surely, by our holy praiers we doe feede and nourish Faith. Thus did the Apostles cry, saying, *Lord increase our faith*, *Luke* 17.5. And thus did the Father of the childe that was possessed; *Lord, I beleeue: Lord helpe my vnbeleefe*; as *Marke* 9.24. So, our Sauiour Christ praied for *Peters* faith, *that it should not faile him. Luke* 22.32. From which place we may gather an inuincible argument, to proue, that the faith of the elect cannot finally and totally fall away. Christ praieth for *Peter*, and not for him onely, but for all the faithfull; therefore their faith cannot perish. Thus did *David* pray; *Stablish O Lord, that which thou hast wrought in vs. Psalm.*68.28.

Fourth meanes.

Fourth and last meanes, is a worthy receiuing of the Sacrament of the Lords Supper; not to doe it sometimes and seldom, but often. 1 *Cor.*11. 25.26. Though the Sacraments doe not confer grace, *ex opere operato*, by the worke done, as the Papist hold, yet the Sacrament of the Lords supper doth confirme vs in grace: it serueth to confirme and strengthen our faith, to grow to a greater measure of faith; all which must teach vs, to labour for increase of faith. This is our comfort, that we can finde increase of grace, and when we can see that we haue a greater measure of faith euery yeere more than other: this encrease will not come of the sodaine, but by little and little, if wee can truly vse these meanes. Thus did I thinke good to set

downe

downe theſe points; for as the childe muſt be continually nouriſhed, and brought vp by meanes, till it comes to his full growth, ſo muſt faith be maintained by all theſe meanes; not that it can be perfect in this life, but yet ſtronger, and more liuely, powerfull, and effectuall. *Non progredi, eſt regredi,* In religion, not to goe forward, is to goe backward. But of theſe meanes more fully afterwards. Looke the places.

That we may be the more ſtirred vp to labour for Faith, obſerue theſe reaſons. Firſt, becauſe without it, whatſoeuer we doe is ſinne, and we cannot but ſinne ſo long as we want this faith. πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. *Whatſoeuer is not of faith, is ſinne. Rom.* 14.23. That is, whatſoeuer a man doth with a doubting conſcience, is ſinne. Secondly, we cannot pleaſe God in any one action *without faith. Heb.* 11.6. Thirdly, we cannot heare Gods word with profit, *except we haue faith. Heb.* 4.2. The word that they heard, was not mixt with faith, therefore it did not profit them. Fourthly; we cannot pray without this faith, wherefore ſaith *Iames; Aske in faith, and wauer not, Iames* 1.6. *And whatſoeuer ye aske in praier, beleeuing, yee ſhall obtaine it. Mark* 11.24. Fiftly, we cannot receiue the communion without it. Sixtly, we cannot be ſaued without it. *Mark* 16. 16. *He that beleeueth and is baptized, ſhall be ſaued: but he that beleeueth not ſhall be damned.*

Reaſons to moue vs to labour for faith.

If thou wouldſt now know who haue this true faith; firſt, thou muſt note, none haue it but the elect. *Acts* 13.48. *So many as are ordained to ſaluation,*

Signes of true faith.

tion, beleeue. Wherefore it is called the faith of the elect. *Titus* 1.1. So it is true *that all men haue not faith.* 2 *Thess.* 3.2. Wherefore if thou canst approue thine election, thou maist approue thou hast faith: for it is an effect of election.

2 Secondly, the continuall working of Faith, is a signe of it; for true faith is neuer idle; wherefore it is said, *faith worketh by loue*, *Gal.* 5.6. And *Paul* calleth it an *effectuall faith.* 1 *Thess.* 1.3.

3 Thirdly, constancy and perseuerance vnto the end, not to suffer our selues to be seduced, and drawne away from Christ, but to cleaue fast vnto him, in all causes, as well in aduersity as prosperity; to this purpose saith *Iude* in his Epistle, and 20. 21. verses, *Edifie your selues in your most holy faith, praying in the holy Ghost, and keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ, vnto eternall life.*

4 Fourthly, hearing of the word with ioy, and practising of it; this is a signe of the true sheepe of Christ, *they heare his voice, not strangers voices*, as *Iohn* 10.27. *But ye*, O ye Iewes, *beleeue not, because ye are not of my sheepe*, saith Christ, *Iohn* 10.26.

5 Fiftly, a purged and sanctified heart, a heart purified and cleansed from sinne, from ignorance, from blindnesse, impenitency; the olde corruption is extirpated; the old leauen is purged out; our darknesse is cast away; and now we are renewed, in soule and body. So *Acts* 15.9. *By faith the heart is purified.* And *Iohn* 12.46. *He that beleeueth in me, must not abide in darknesse*; contrary vnto those that wil boast they haue faith, & yet remain in their sins.

Sixtly,

Sixtly, a ſtriuing againſt doubting, deſpaire, diſtruſt of the mercy of God, though we cannot yet feele that full perſwaſion; but yet we labour for it, we ſtriue againſt our weakeneſſe, frailety, and imperfections; this is a ſigne the grace of faith is begun in vs, and the Lord doth accept of vs, and the will for the deed. This cannot be had at once; namely a perſwaſion, therfore we muſt ſtriue to lay hold, and to come to it by degrees. Thus *Abraham* did, *Rom.* 4. 20. He was ſtedfaſt in faith, *neither did he doubt of the promiſe of God through vnbeliefe, &c.* And though our faith is weake and faint, yet if it be true faith, the Lord doth accept it; *He ſhall not breake the bruiſed reede, nor quench the ſmoaking flaxe. Eſay* 42. 3. That is, God will not hurt the feeble, and weake; he will not refuſe a ſmall faith, ſo it be true, but he will comfort the feeble, and ſupport them, and nouriſh and cheriſh thy weake faith, euen when it begins. As the ſmoaking flaxe, is ſoone puffed and blowne to light, ſo when faith is but little in appearance, the Lord will increaſe it to a greater meaſure.

But I ſpake of the working of faith before, which becauſe it is an excellent point to be knowne, I haue ſet it forth at large, whereby wee may eaſily try our faith to be true and ſound: Therefore marke it.

Faith is ſaid to worke 4. waies; viz. towards,
1. *God.*
2. *Neighbour.*
3. *Our ſelues.*
4. *The Diuell and the world.*

The worke of Faith towards God.

1 Faith worketh towards God; first, a quiet and peaceable conscience, arising from the perswasion of the loue of God, and from the sensible perswasion of the pardon of all our sinnes, and of our reconciliation with God. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν, &c. *Being iustified by faith, we haue peace towards God, through our Lord Iesus Christ*, Rom. 5.1. Want this, and want saiuing faith.

2 Secondly, *Faith worketh loue towards God and Christ*, Luke 7.47. The woman to whom Christ forgaue many sinnes, she loued much; then if we loue God truely, it is a manifest signe we haue faith: *this loue appeareth in keeping his commaundements*, *Iohn* 14.15.

3 Thirdly, *Faith worketh hope of the glory of the Sonnes of God, in the world to come, and reioycing in troubles*, Rom. 5.3. So it is called the ground of things which are hoped for, *and the euidence of things not seene*, Heb. 11.1. This hope and reioycing is a great signe of faith; this hope is tried in purging of our selues from our filthy corruptions, in resembling God in purity. 1 *Iohn* 3.3. *Euery man that hath this hope in him, purgeth himselfe, euen as God is pure.* Not as the common sort in the world, who will say, We hope to be saued, and yet remaine in sinne, no whit purged, but liue as bad as euer they were: this is vaine hope.

4 Fourthly, *Faith worketh in vs boldnesse to come to God, and by this faith wee haue an entrance with confidence*, Ephes. 3.12. This sure confidence is an effect of faith, for therefore wee trust in God, because

cause we beleeue his promises, and from this confidence, ariseth boldnesse to speake our mindes freely vnto God; and to call vpon him, either to aske things necessary, or to giue thankes for benefits receiued.

Fiftly, it vvorketh a confession of the truth: 2 *Cor.* 4.13. *And because we haue the same spirit of faith, as it is written, I beleeued, and therefore spake, we beleeue, and therefore speake.* So *Rom.* 10.10. *With the heart man beleeueth vnto righteousnesse, and with the mouth man confesseth to saluation.* 5

Sixtly, it worketh obedience to God. *Rom.* 1.5. *By Christ we receiued Apostleship, and grace, (that obedience might be giuen vnto the faith, or that men through faith might obey God.* (This is liuely set forth in the example of *Abraham*, who beleeuing obeyed God constantly, and most wonderfully, euen in things against sense and reason, as flesh and bloud would iudge; in the booke of *Genesis*, in sacrificing *Isaacke*; going out of his owne country. 6

Seauenthly, it worketh perseuerance, and constancie in the truth of Christ. *Iohn* 6.68. *Simon Peter* said, *Master to whom shall we goe? thou hast the words of eternall life*; and it worketh a commending of our soules to God, as the example of *Steuen*, who being about to giue vp the Ghost, said, *Lord Iesus receiue my spirit. Acts* 7.59. 7

The worke of faith towards our Neighbour.

Towards our neighbour, Faith worketh mutuall concord, coniunction, and knitting together of the mindes of men one towards another, especially in matters of religion. *Acts* 1.14. *The faithfull continued with one accord in praier and supplication &c.*

2 Secondly, it worketh brotherly loue of one towards another, not only of our friends, but also to those that are our foes, 1 *Tim.* 1.6. *The end of the commandement is loue, out of a pure heart, and of a good conscience and faith vnfained.* This consists in forgiuing our brethren; in forgetting their wrongs, in doing good to them; in praying for them.

First, we must forgiue; or else not looke to bee forgiuen of God. *Math.* 6.14.15. Secondly, we must forget, *and not remember wrongs to reuenge them. Leuit.* 19.18. Thirdly, *we must not requite euill with euill, but ouercome euill with good. Rom* 12.21.

Fourthly, we must pray for them, pray to God to forgiue them their sinnes, thus did *Steuen, Acts* 7.60. *Lord lay not this sinne to their charge.* Thus did our Sauiour Christ pray for the Iewes which persecuted him, saying; *Father forgiue them they know not what they doe. Luke* 23.34.

1 The worke of Faith towards our selues. Towards our selues, this faith worketh patience in afflictions, it makes vs meeke, and humble in sickneſſe, and to be so far from repining against the gentle corrections of Almighty God, that on the contrary it maketh vs thankfull to God, for his louing chastisements. *Rom.* 5.3.4 So the *Thessalonians receiued the word in much affliction, with ioy of the holy Ghost; and are examples to all that beleeue.* 1 *Thess.* 1.6.7.

2 Secondly, this faith worketh in vs a resting vpon Gods promises, and freeth the minde from all doubting of God, in giuing vs foode and other necessaries, and of his prouidence in time of aduersity. 2 *Tim.* 4. *Math.* 6. *Therefore take no care, saying,* what

what shall we eate, or drinke, or wherewith shall we be cloathed? &c.

Thirdly, it doth affect our hearts with ioy and comfort, and strengthen our hearts against all the troubles, and perplexities to which we are subiect. *Iohn* 14. 1. *Let not your hearts be troubled, yee beleeue in God, beleeue also in mee.* In these words Christ comforteth his Disciples against all scandall that might be taken at his death, and bids them rest by faith, for hee will not vtterly forsake them, *but goe and prepare them a place in heauen*, Verse 2. 4

Fourthly, it worketh in vs a deadly hatred of sinne and wickednesse, a loathing and detestation of all our former wicked wayes, that we cannot endure to thinke of them, but with shame and griefe of heart: Thus it maketh vs to rent our hearts and not our garments, and to turne to the Lord, to mortifie the deedes of the flesh, and being conuerted to liue vprightly, *Iohn* 12.46. 3

The worke of Faith towards Sathan and the world.

Towards Sathan and the world, this Faith getteth victory; victory against all the assaults and temptations of the Diuell, howsoeuer at first hee thinketh to giue vs the foyle, yet by faith in Christ Iesus wee shall ouercome him: so for the world, which is like another *Dalila*, to allure vs, and to entice vs vnto vanity, and to all manner of wickednesse: this faith, if it be true, ouercommeth the world. Thus saith *Peter, The Diuell, your aduersarie, goeth about like a roaring Lion, seeking continually whom hee may deuoure: whom resist stedfast in faith*, 1 Pet. 5 8. 9. so saith *Iames, Resist the Diuell, and*

and he will flye from you, Iames, 4.7. *This is the victorie that ouercommeth the world, euen your faith*, 1 *Iohn* 5.4.5. So though we be in the battell, and in this ſpirituall combate againſt our ſpirituall enemies, yet we ſhall be Conquerours, and triumph ouer them all, if wee haue a true, liuely, iuſtifying faith in Chriſt Ieſus.

This is the true deſcription of a liuely faith in her moſt perfect colours, hee that hath this iuſtifying faith ſhall be ſaued, he that wants it ſhal be damned. Now here wee muſt take heede, we doe not attribute all theſe workes to faith ſimply, as though faith in it ſelfe could doe all theſe, but faith in reſpect of the obiect, Chriſt, doth all theſe things.

A Prayer.

O Lord our God giue vnto vs we beſeech thee this ſauing faith, and encreaſe the ſame in vs euermore, and giue vs grace to vſe all good meanes to attaine vnto it, and thus throughly to try it when wee haue it, that while wee liue here, wee may ſerue thee our God, loue our neighbour as our ſelues, furniſh our ſelues with all manner of grace, and triumph ouer all the temptations of the world, the fleſh and the Diuell, that ſo we may die in thy fauour, and in the end, receiue the end of our faith, the ſaluation of our ſoules, through Ieſus Chriſt our onely Lord and all-ſufficient Sauiour. Amen.

Of

Of Repentance.

THE third maine and especiall grace, which is required in all of yeeres, that euer looke to be saued, and without which they cannot be saued, is true and *sound Repentance*. This is a grace that all haue not, neither can haue, but it is a gift of God onely to his children. It is a manifest signe of a liuely faith, and without this, without sauing faith, and so consequently without saluation. Therefore haue I thought good to handle this in a sound manner, shewing how many deceiue themselues about this point, setting downe: first, what it is indeede: secondly, together with the meanes to get it: thirdly, the signes of it: fourthly, the true exercise and manner of it: and fiftly, reasons to enforce it, as followeth.

Of

Of sound Repentance.

INfinite are the workes of godly men, in setting forth such Bookes, as may be beneficiall both to the Church of God and Common-wealth: and most notable are their labours in handling the definition, and so the whole Common place of Repentance. And amongst all, I most leane to the iudgement of M. *Caluin*, in the *Definition of Repentance*, in his *Institutions*, *lib.* 3 *cap.* 3. *sect.* 5.

What true Repentance is, and how defined.

Repentance, is the conuersion of the whole man vnto God, arising from a sincere and serious feare of God, consisting of the continuall mortifying of the deedes of our corrupt nature, and the quickning of the spirit, putting on the new man, and daily rising vp to newnesse of life. *Caluin.* Or thus in briefe. Repentance is nothing else, but an auersion or turning from all a mans sinnes, and a reuersion, or turning againe vnto God with all our hearts.

But in the first place let this be well noted, remembred, and practised; namely, to consider our owne wayes in our hearts, to try and search our wayes, to see our miserable estate by nature, to take notice of our sinnes, and to see sinne to be sinne, to see the wrath of God against sinne, and the curse due for sinne. This will make vs flye out of our selues, to denie our selues, and to seeke helpe of God, and so to returne vnto him: this is a worthy point, and must be practised, else we begin at a wrong end. Thus it is proued, *Lamenta-*

tions

tions 3. 40. *Let vs first search and try our wayes, and then returne to the Lord*: For which cause, saith the Lord of Hosts, *Consider your owne wayes in your hearts*, *Haggai* 1. 5. 7. There it is twise repeated, shewing the necessity of it. So *Reuel.* 2. 5. *First remember from whence thou art fallen, then repent*: Speaking there to the Church of *Ephesus*, who had lost their first loue, and fallen from it, exhorting them to take acknowledgement of this their sinne, and so repent. All which places doe sufficiently proue vnto vs, that first we must consider our waies in our hearts, and examine our liues before wee can truely repent. The want of this duty, is the cause why so many liue securely in their sinnes, continuing in impenitencie, neuer hauing any remorse of conscience for any sin, but liue as though there were neither heauen, nor hell, neither God, nor Diuell, as wee say. This is the cause why so much sinne raigneth, and why so many are delighted with it, loue it, affect it, ioy in it, because men haue not grace to try and examine their wayes, that so they may turne to the Lord. *Quanto enim quis minus se videt, tanto minus sibi displicet*, saith *Gregorie*; that is, For by how much the lesse any man seeth himselfe, by so much the lesse is he displeased with himselfe. Now if a man be not displeased with himselfe, he cannot repent. Let this be well noted, as being a notable preparatiue vnto repentance, as the Prophet *Amos* hath it: *Prepare to meete thy God O Israel*, Amos 4. 12.

Obiect.

But is it true, that all that repent truly, shall be saued, and those that do not repent, shalbe damned?

I an-

Answ. I answere. It is most true of all of yeeres, that liue and dye so, as the Scriptures affirme it. As in Ezekiel. *At what time so euer a sinner doth repent him of his sinne, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord*, Ezek. 18.21. *Turne to me, and I will turne to you*, saith the Lord. *Zach.* 1.3. *Malachi* 3.7. *O Ierusalem, wash thine heart from wickednesse, that thou maist be saued*, Ierem. 4.14. So contrariwise, *Except ye repent, ye shall all perish*, Luke 13.3.5. twise repeated, shewing the certainty of it. *And if ye will not returne, but continue still in sinne and trespasses, I will visite you, saith the Lord, and be auenged on you*, Ier. 5.3.9. Out of which places it is euident, *that such as doe vnfainedly repent and turne to God, shall be saued, but such as doe not, shall perish.*

It is to be lamented, to see what a number there are, who liue without repentance, neuer turning to God, neuer searching their wayes, neuer taking any notice of sinne, neuer learning what repentance is, and how they may conuert and be saued. Where shall a man finde many, that examine themselues how they haue liued? how they haue spent their time. These are rare; as I say of Faith the Mother, so of Repentance the daughter, they are both very rare: and few there be that truly and soundly know how to conuert, as the Prophet speaketh; men are turned backe by a perpetuall rebellion, giuing themselues to deceit, and will not returne; no man repents him of his wickednesse, saying, *What haue I done? Euery one turneth to their race, as the horse rusheth into the battell*, Ierem. 8.5.6. *The Lord giueth*

vs a ſpace to repent, but we will not, Reuel. 2. 21.

Conſider therefore what I ſhall ſay, and the Lord giue vs vnderſtanding in all things.

That we may know, and diſcerne the true Repentance from the counterfait, theſe things muſt be obſerued. Firſt of all, to begin with our hearts, to purge out our corruptions and filthy luſts out of our hearts, and to make vs new hearts, and a new ſpirit within vs, as *Ezech.* 18. 31. *Caſt away from you all your tranſgreſſions whereby yee haue tranſgreſſed, and make you a new heart and a new ſpirit.* Here you ſee, the heart muſt firſt be dealt withall: for as the heart of man is, ſuch is the whole man: if the heart of man be good, the whole man is good, if the heart be euill, the whole man is euill. This the Lord requireth in repentance, *to circumciſe the heart, to take away the fore-skinne of the heart*, Ierem. 4. 4. *O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaued*, Verſe 14. So ſaith *Paul*, *Be ye renewed in the ſpirit of your minde*, Epheſ. 4. 23. *and be changed by the renewing of your minde*, Rom. 12. 2. This is very neceſſary to be performed, becauſe otherwiſe wee cannot receiue the graces of God into our hearts. Euen as a veſſell being full of filthy and ſtinking water, cannot receiue any ſweet water, but being powred into the veſſell it runneth ouer: So the heart of man being fraught with ſinne and full of corruption, there is no roome for the ſweet liquour of Gods word, and his ſauing graces.

That this heart of ours may be thus cleanſed: we muſt labour to withſtand bad motions, and to caſt

cast out all bad thoughts; for these infect the heart, and make it noysome and filthy, and no maruell though it send forth stinking vapours. Thus it is compared vnto a roote; if the roote be naught, needes must the branches be so: So if the heart be nought, by reason of bad thoughts remaining in vs, needes must our words and actions be polluted and defiled. As a stinking puddle cannot send forth sweet water; so this heart cannot but send forth filthy communication and lewd actions. It is impossible a fountaine should send forth sweet water and stinking. Our heart is a fountaine, from which, being not regenerate, proceede all manner of euill, *for an euill tree cannot bring forth good fruit*: A good man out of the good treasure of his heart bringeth forth good; and an euill man out of the euill treasure of his heart bringeth forth euill: *for of the abundance of the heart the mouth speaketh*, Luke 6. 43.45. *And those things that come from the heart, defile the man: for out of the heart proceede euill thoughts, murthers, adulteries, fornications, thefts, false testimonies, slaunders: these things defile the man*, Matth. 15.18.19.20. This must teach vs, to take heede of harbouring bad thoughts within vs; for these doe hinder that the heart cannot be cleansed. *Ierem.* 4.14. *O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued, how long shall thy wicked thoughts remaine in thee?* signifying plainely, that so long as bad thoughts remaine in vs; our hearts cannot be cleansed, washed, purged, and sanctified. *The thoughts of the wicked are abomination to the Lord, Prou.*

*Prou.*15.26. Thus our Sauiour Christ reproued the Scribes, *for their bad thoughts in their hearts*, Matth.9.4. *Quemadmodum in aquis ignis durare non potest; Ita neque turpis cogitatio in corde Dei amantes*; that is, As fire cannot endure in water, so neither can a filthy thought in the heart of him that loueth God, saith *Marcus Eremita*. Not that vtterly vaine thoughts can be banished, but that the godly man doth not suffer them to continue in his heart, saith *Gregorie*. Now there are diuers kindes of thoughts; *Voluptuous*, *Ambitious*, *Malicious*. *Voluptuous* thoughts, set vpon vanities, pleasure, delights, sports, and such like. *Ambitious*, set vpon pride, aspiring, and looking aloft, seeking honour and preferment, striuing who shall be greatest. *Malicious*, continually enuying, maliciously bent towards others, seeking to doe all the mischiefe. It is impossible for the heart to be cleane, where these thoughts raigne, neither hath that man truly repented. *Thus the brethren of Ioseph thought euill against him*, Gen.50.20. *Thus the Scribes and Pharises thought euill against our Sauiour Christ.* Matth.9.3. Marke 2.6. *Thus the high Priests had euill thoughts against Lazarus*, Iohn 12.10. *Thus the Apostles for the confessing of Christ, were imprisoned, and the Iudaicall Priests had bad thoughts against them, and consulted to slay them*, Acts 5.33. *Repent therefore*, saith *Peter* to *Simon Magus*, *of this thy wickednesse, and pray God, that if it be possible, the thought of thine hart may be forgiuen thee*, Acts 8.22. Thus must wee roote out bad thoughts, all kinde of euill thoughts, and pray with *Dauid*, *To make*

cleane our hearts, and to renue a right spirit within vs.

2 Secondly, as we must turne to God with the heart, so with the whole heart, with all our heart, with all our soules, &c. *Deut.* 30 2. God will haue all or none, he loues not patched seruice; we cannot serue two masters; we cannot serue God and the Diuell both: *The Lord hateth a double heart. Psalme* 12.2.3. *Gods people shall returne with their whole heart. Ierem.* 24.7. *Therefore turne yee vnto me, saith the Lord, with all your heart. Ioel* 2.12. *Conuertimini ad Deum in toto corde vestro; Corporis conuersio, si sola fuerit erit nulla, forma siquidem conuersionis est, non veritas,* saith *Bernard, super Cant.* that is, Turne to God with your whole heart; The conuersion of the body onely, is none, because it is but a forme or shew of conuersion, but not the truth it selfe. This confuteth those, that thinke they can be at Papists Masse, and yet their hearts bee good enough; contrary vnto that, *we must abstaine from all appearance of euill.* 1 *Thess.* 5.22. This reproueth a number of their double dealings with God, of their hypocrisie, their dissembling with him; they can make a faire shew of repentance, as the Prophet speaketh, they draw neere vnto him with their bodies, their hearts being far from him. *Esay* 29.13. There wants sincerity and vprightnesse of heart in them, without which our best actions are as glorious sinnes in the sight of God. The soule is like a ship, *si diuidas perdis,* if thou diuide it, thou destroiest it.

3 Thirdly, our repentance must be a turning from all

all sinnes, and returning vnto God: We must leaue all sinne, if we know it to be sinne, we must not dare to commit it; we must repent as well of one sinne, as another; *Cast away from you all your transgressions. Ezech.* 18. 1. *And if you turne from all your sinnes, that yee haue committed, yee shall liue. verse* 21. Marke the word, *all*; *So turne to the Lord and say, take away all iniquity. Hosea* 14. 13. Thus *Dauid desired the Lord to wash him* (throughly) *from his sinnes. Psalme* 51. 2. *And to put away all his iniquity. verse* 9. This doth reproue all those, that can be content to leaue some sinnes, but other some they will not; they are wedded vnto some one sinne; they are besotted in it; it is a neere and deere sinne, their beloued sinne, a pleasing sinne, and to leaue that sinne it is death vnto them, they cannot endure to heare that sinne spoken against; and ye may as well plucke their hearts out of their bodies, as this sinne out of their bosome: thus they giue sufficient testimony that they want true Repentance. As a Cittie besieged, if but one gate stand open, the enemy will enter in, as if the whole wall were downe; so, if we leaue any one sinne not repented of, it is a sufficient gap to let in the Diuell with all his troupe, to take possession at the Castle of our hearts; And this is truth, that he that repenteth not of all, repenteth truely of none; We must therefore begin with our master-sinne, with our chiefest sinne, which is, as it were another Beelzebub, in vs, that beares most authority and rule in vs, this being tamed, mortified and killed, it will be easier by far, to breake the force and power of

leſſer ſinnes. If the roote be plucked vp, ſoone will the branche wither; ſo if the maſter-ſinne be ſubdued, and the violence thereof ſuppreſſed, eaſily ſhall we get the vpper hand of all other ſinnes leſſe raigning in vs. But as it is in a garden, we cannot ſo cleerly ſee the flowers, ſo long as the ſtinking weeds are ſuffered to grow, neither doth it auaile, to cut off the tops of thoſe weeds, and ſo leaue them, the root not touched, being a meanes to make them grow the faſter, and to ſpring againe a freſh, and to take the deeper rooting: Euen ſo it is with vs; So long as we ſuffer the ſtinking weeds of our ſins to grow in our hearts, we cannot perceiue the ſweet flowers of the graces of Gods ſpirit, neither doth it any whit auaile vs, to tamper with this and that ſinne, and leaue the maſter-ſinne not corrected, and throughly looked vnto; but it is a great meanes to meke that ſinne get the deeper rooting, and greater heart, and ſo in the end it wil be ſo hard to maſter, as it will rather become our maſter.

Obiect. *Ob.* But ſome will ſay, how can we repent of all ſinne, ſeeing we cannot reckon all ſinne, nor know them?

Anſw. *Anſ.* He is ſaid truely to repent of all ſinne, that doth truely repent of one, with a deteſtation of all other ſinne, reſoluing with himſelfe, that if he know it to be ſinne, he will not commit it. Secondly, though wee cannot reckon vp all ſinnes, yet reckon vp ſo many as wee know, wee are guilty of, asking pardon for them, and to praye with *Dauid*, to the Lord, to cleanſe vs from all ſecret

cret ſinnes, which we know not of; and to keepe vs from preſumptuous ſinnes, *that they may not raigne euer vs. Pſalme* 19.12.13.

Fourthly, our repentance muſt be alwaies, ſo long as we liue; we muſt haue a continued courſe of repentance; not to hang downe our head, like a bulruſh for a day, not to ſeeme to repent, and doe not, (for if we doe it not alwaies, we doe but ſeeme to doe it) but euery day, euery weeke, euery month, euery yeere, conſtantly and perpetually to repent, we muſt beware of giuing ouer, and ſtarting back, and waxing weary of it, knowing this, and remembring it, that except we hold out, we muſt not looke to obtaine the crowne; He that continueth, ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται that is, *He that endureth vnto the end, he ſhall be ſaued. Mat.* 24.13. *Fidelis eſto vſque ad mortem, et dabo tibi coronam vitæ.* Be thou faithfull vnto the death, and I will giue thee the crowne of liue. *Rev.* 2.10. Therefore ſaith *Paul, be ye ſtedfaſt and vnmoueable, abounding in the worke of the Lord.* 1. *Cor.* 15.58 *Incaſſum bonum agitur, ſi ante vitæ terminum deſeratur, quia & fruſtra velociter currit, qui priuſquam admetas venerit, deficit*, ſaith *Gregorie*; In vaine is any good done, if it be forſaken, before the end of our life; for he alſo runneth ſwiftly in vaine, who fainteth before he comes to the marke. And great reaſon is it that our Repentance ſhould be continuall; becauſe ſo long as we liue in this world, we cannot but ſinne, euen to the laſt gaſpe: therefore, becauſe our ſinnes are daily renued, our repentance likewiſe muſt be daily renued. This is it 4

which *Iob* saith; *the righteous will hold his way. Iob* 17.9. Thus haue I shewed the sound properties of Repentance; which may be reduced to these three heads. First, it must be with a whole heart, not hypocriticall. Secondly, it must be extended to all sinne, and vniuersall. Thirdly, it must be alwaies constant, and perpetuall. Whereas I say, that repentance must be the conuersion of the heart and soule, here note by the way this one thing; that I doe not meane the essence and substance of the soule should be transformed, but the euill qualities inherent in the soule, these must be renued. It was the dotage of *Illiricus*, that there should be a transformation of the soule, that is, of the essence.

Now to proceed, that we may yet more fully discerne whether our Repentance be sound or no, let vs seriously and aduisedly consider the true exercise of true and vnfained Repentance, both for time past, and time to come.

The true exercise of Repentance for time past.

If thy repentance be sound, this exercise must needs be practised, as followeth. First, there must be a serious acknowledgement, and humble confession of sinne to God, if we looke to be forgiuen; and assuredly we shall haue pardon, if we can with a broken heart, and contrite spirit confesse our sins vnto the Lord. Herein two things are to be obserued, a confession of the sinne, and of our desert: there must be *confessio culpæ*, *confessio pœnæ*, a confession of the fault, and the punishment due for the fault. As, looke what sinnes we are most guilty of, we are to lay them open before God; not onely in a common generall manner to say we are sinners,

ners, neither in publicke onely, in the publicke congregation. Thus many will be very forward to confesse they are sinners, but we must wisely marke, though this in it selfe hath some shew of good, yet it is not that which shall euer obtaine pardon at Gods hand; neither must our confession be only with our mouthes, our hearts being far from God, neither must it be onely a confession of the fault without the punishment, neither a confession both of the fault and punishment, in a sleight and superficiall, or in a despairing manner. This confession was in wicked *Cain*, saying; *My sinnes are greater than can be forgiuen. Gen.* 4. 13. This was the confession of the Traitor *Indas*, saying; *I haue sinned in betraying the innocent bloud. Mat.* 27.4. This was the confession of wicked *Pharao*, saying; *I haue now sinned, the Lord is righteous, but I and my people are wicked. Exod.* 9. 27. And againe, *I haue sinned against the Lord your God, and against you. Exod.* 10.16. Thus did wicked *Saul* confesse in a dissembling manner, saying, *I haue sinned, I haue transgressed the commandement of the Lord, I haue sinned*, as 1. *Sam.* 15.24.30 All these confessed, but not in heart, not in truth, not in vprightnesse, but in feare, in dissimulation, in a despairing sort. This is common, and incident vnto the wicked, but this is not that which will benefit vs. Thus ye shall haue a number in time of sickenesse, before company, crye out against themselues that they are wretched sinners, they must needs say, they are as grieuous sinners as the worst, and none so bad as they, yet being restored to their health againe, they are the same

Counterfeit confession.

same that they were, if not worse. This is not that true confession which God requireth. Therefore marke.

Which is true confession.

True confession is, when a man in the sense and feeling of his sinnes, and a true acknowledgement of the anger and wrath of God iustly against his sinne, doth not onely publiquely in the congregation confesse himselfe a sinner, but priuately by himselfe, he doth lay open his sinne before God, in aggrauating as it were his sinne, making it greater, (not that he doth sinne more, and so encrease his sinnes) but in confessing, he doth acknowledge himselfe to be a grieuous sinner, a most wicked, most prophane, most sinfull, a most horrible transgressour, accounting himselfe the chiefe of sinners, reckoning vp all his knowne sinnes, especially his greatest sinnes, and so to confesse that he doth iustly deserue all the curses, plagues, and fearefull iudgements of God in this life, and in the life to come to be tormented for euer in hell, both in soule and body, with the Diuell and his cursed Angels. Thus we must lay open our selues in the most grieuous manner that may be: thus wee should arraigne our selues at the barre of Gods iudgement, plead guilty against our selues, and condemne our selues for sinne, and iudge our selues for them.

Obiect. This is hard dealing, vnsauoury to flesh and bloud, too sharpe, too bitter.

But I answere. It is better for vs to iudge our selues, than that the Lord should iudge vs: *and if we doe thus iudge our selues, wee shall not be iudged of the Lord*, 1 Cor. 11. 31. Thus did *Paul* confesse,

that

that he was a perſecutour, perſecuting the Church of God extreamely, and waſting it, deſtroying the faith, Gal. 1. 13. *perſecuting vnto death, binding and deliuering into priſon both men and women,* Acts 22. 4. *I was a blaſphemer, an oppreſſour, and yet receiued mercy by the meanes of Ieſus Chriſt, who came into the world to ſaue ſinners, of whom I am chiefe,* as 1 *Tim.* 1. 13. 15. Thus *Daniel* 9. 5. 6. 7. *&c.* at large is ſet forth a moſt excellent example of confeſſion, ſaying, *We haue ſinned, wee haue committed iniquity, we haue done wickedly, we haue rebelled, and departed from thy precepts and iudgements, we would not heare thy ſeruants the Prophets, O Lord, to vs belongeth open ſhame, and we deſerue to be a reproach to all about vs, &c.* Thus did *Nehemiah* make confeſſion: *Wee haue grieuouſly ſinned againſt thee O Lord, &c.* Nehem. 1. 6 7. This did good *Dauid* often, as we read in the Pſalmes; and vpon this true confeſſion he obtained mercy, and ſo ſhall all that follow theſe godly examples, *Pſalm.* 32. 5. *Then I acknowledged my ſinne vnto thee, neither hid I my iniquity, I confeſſed againſt my ſelfe my wickednes, and thou forgauest the puniſhment of my ſinne.* So ſaith Iohn, *If wee acknowledge and confeſſe our ſinnes to God, hee is iuſt and faithfull, hee will forgiue vs all our ſinnes, and cleanſe vs from our iniquity,* 1 Iohn 1. 9. *Vbi eſt confeſsio, ibi remiſsio,* ſaith *Seneca,* Where this true confeſſion is, there is pardon; *Confeſsio ſanat, iuſtificat, confeſsio peccatis veniam donat, omnis ſpes in confeſsione conſiſtit: In confeſsione, locus eſt miſericordiæ, Nulla tam grauis eſt culpa, quæ per confeſsionem non habet veniam,* ſaith *Iſidorus,*

Isiodorus, that is, Confession healeth, iustifieth, confession obtaineth pardon for sinne, all hope consisteth in confession: In confession there is a place for mercy, and there is no fault so grieuous which by confession hath not pardon.

But here we are to note by the way, a good point; not to confesse our sinnes, and yet liue in them still; this is a mocking of God: but let vs not be deceiued, for God will not be mocked. *Gal.6.7.* But in confessing of them we must alwaies ioyne forsaking, and to this confession, ioyned with a forsaking of sinne, is mercy, and forgiuenesse promised, as *Prou.28.13. He that hideth his sinnes shall not prosper, but he that confesseth them, and forsaketh them, both, they shall haue merey*; marke this well. Here are reproued those that first neuer confesse at all, but cloake their sinnes, and conceale them, as though God were blind and could not see them. These are they that are ashamed to confesse them: these must know they shall not obtaine pardon, saith *Salomon.* Secondly, this reproueth them likewise that though they confesse euery day, yet they still continue in their former sinnes, without forsaking of them, dallying with God, and deceiuing their owne soules; such shall not be pardoned neither; but onely those that confesse them and forsake them, these are sure of pardon. *Non operui, sed aperui, vt operires; Non celaui, vt tegeres, Nam quando homo detegit, deus tegit, cum homo celat, deus nudat, cum homo agnoscit, deus ignoscit*, saith *Augustine.* I haue not hid my sinnes, but opened them, that thou O Lord mightst hide them: I haue not concealed

cealed them, that thou mightest couer them; for when a man doth discouer them, God doth couer them; when man doth cloake, God doth disclose them; when man confesseth them, God doth forgiue them.

Non potest quisquam a peccato iustificari, nisi peccatum ante fuerit confessus: No man can be iustified from his sinne, except he first confesse it, saith *Ambrose*. Therefore confesse them seriously, and forsake them carefully, and take heed of a relapse after confession. *Inanis est pœnitentia, quam sequens culpa coinquinat, nihil valet a malis veniam poscere, et mala de nouo iterare*: Vaine is that repentance, which an after fault doth defile: it availeth a man nothing to aske pardon for sinne, and fall to sinne afresh againe, saith *Augustine, in Solibus*. And thus much for the first branch of the exercise of Repentance.

The second thing in the exercise of true repentance, is an inward griefe and sorrow of heart for our sinne; not for a day, and a weeke, and then leaue of, but a continuall griefe of heart.

There is a twofold sorrow. { 1. Worldly sorrow. 2. Godly sorrow. 2 Cor. 7. 10.

1 Worldly sorrow.

The worldly sorrow is, by which a man addicted vnto this world, or not regenerate by the spirit of God, doth grieue either for the losse of some commodity, or else for the feeling and feare of some punishment, either temporall in this life, or eternall in the world to come, ioyned with desperation, an effect of this sorrow; which sorrow causeth death. This sorrow is incident onely to the wicked,

wicked, who liue in a seruile and slauish feare, fearing in some sort to offend God, not because they loue him, but because they behold him as a seuere iudge, and reuenger of their sinnes; and are afraid of the wrath of God, and are grieued for the punishment, and iudgement of God, to which they are subiect and which they are sure to be partakers of. Thus they are molested, troubled, and perplexed; their euil conscience accusing them, and dogging them, and hunting them to despaire; finally to despaire of the mercy of God, and all hope of pardon: *Nulla res ita inebriat, vt animi perturbatio, id est, tristitia que ducit ad mortem*, saith *Hierome*, There is nothing doth so besot a man, as the perturbation of the minde, that is, that sorrow which leadeth vnto death; *This worldly sorrow causeth death.* 2 *Cor.* 7. 10. This is that sorrow which was in *Cain*, and *Iudas*, which brought them to despaire, and so to condemnation. This is a temporary sorrow, onely for a time; such a kind of temporary repentance, and humiliation was in wicked *Ahab* being reproued by *Elijah*: this *Ahab* hauing sold himselfe to worke wickednesse in the sight of the Lord, did exceeding abominably in following idols, yet after he was reproued, he rent his clothes, put on sackcloth, fasted and went softly, in token of mourning. 1 *Kings* 21. 19. 25. 26, *&c.* When *Iudas* which betraied Christ saw that he was condemned, he repented himselfe: this was worldly sorrow, he confessed his fault, and made satisfaction, yet all would not doe, *he despaired, he went aside and hanged himselfe.* *Mat.* 27. 3. 4. 5 This sorrow

row is not that which will any whit benefit vs. Thus the hypocrite ſorroweth for a time, onely outwardly in geſture, countenance, and behauiour, he ſeemeth to ſorrow, but doth not; onely before men they make a faire ſhew, but their hearts are full of deceit, hypocriſie and diſſimulation. Let all ſuch know, that the Lord regardeth not their faigning, their outward ſhewes, hauing a ſhew of godlineſſe; but denying the power thereof, and for their counterfeit dealing with him, they ſhall be damned in hell, where ſhall be weeping and gnaſhing of teeth.

Hypocrites ſorrow.

In the prophecie of *Eſay*, we ſee how the Lord reproueth the hypocrites for their outward faſting: they afflicted their ſoule for a day, and bowed downe their head like a bulruſh, and lay downe in ſackcloth and aſhes; they ſeeme to ſeeke the Lord daily, and to know his waies, as though they did ſo rightly, and ſo holily: But ſaith God, is this a true faſting, or acceptable vnto me? to ſorrow thus outwardly and to ſeeme to faſt, no no, *this is the faſt that I haue choſen, to looſe the bands of wickedneſſe, to take of the heauy burdens, &c. Eſay* 58. 2. to 6. So we ſhall haue a number that will ſeeme to mourne for their ſinnes, ſeeme to be ſory, they will looke ſo heauily, and make ſuch a doe, ſpeaking againſt ſinne, but yet they haue not looſed the bands of wickedneſſe, they grieue not from their heart, they ſeeke the praiſe of men, it is for faſhion and in hypocriſie. Theſe wicked and vngodly men, they ſhall haue their portion with the hypocrites; *where ſhall be weeping and gnaſhing of*

of teeth. Mat. 23.51. Where we see the reward of the sinne of hypocrisie, namely, to be confounded soule and body in hell; *Euery hypocrite is wretched. Isaiah* 9.17. *The rush cannot grow without myre, nor grasse without water, so the hope of hypocrites shall perish. Iob* 8.11.15. *Simulata æquitas non est æquitas sed duplex iniquitas, quia et simulatio est, & iniquitas, Augustin.* Faigned equity is no equity, but double iniquity, because it is both a faigning, and iniquity. Therefore, so often did our Sauiour Christ pronounce the fearefull sentences against them, saying: *Woe, woe, woe, be vnto you hypocrites*, comparing them to whited Tombes, as they appeare beautifull outward, but are within full of dead mens bones, and all filthines, *So hypocrites, appeare outwardly righteous vnto men, but inwardly are full of hypocrisie and iniquity. Mat.* 23.26.27. And this be said of the sorrow of worldly hypocrites, which is counterfeit, wicked, and false sorrow.

Godly sorrow.

The godly sorrow is, when a sinner, in the sight and knowledge of his sinnes, and in the detestation of them, because he loueth God, is grieued inwardly, at the heart, that he hath displeased so good a God, who hath beene so kinde, so louing, so mercifull vnto him. Thus he goeth mourning, and lamenting, sorrowfull for sinne, resoluing to leaue them, and forsake them; and this he doth euery day, and especially betwixt God and his owne heart, in priuate by himselfe alone, resoluing himselfe into a fountaine of teares for his sinnes. This is that *sorrow, which causeth repentance to saluation, neuer to be repented of.* 2 *Cor.* 7.10. Not, that

that it is the cauſe of ſaluation, as ſome would proue from hence, nor that repentance is the cauſe of ſaluation, (for then ſhould a man be iuſtified by workes,) but that it is the originall of repentance; which repentance is the way that leadeth vnto ſaluation. This was that ſorrow which was in *Peter*, who after he had denyed his Maſter Chriſt, *hearing the Cocke crowe, went out and wept bitterly*, *Mat.*26 57. Thus *Dauid* being reproued by *Nathan* for his adultery, was grieued, and ſaid, *I haue ſinned, againſt the Lord*, and his ſinne was pardoned. 2 *Sam.* 12. 13. *He was weary with groaning, he waſht his bed euery night, and watered his couch with teares. Pſal.* 6 6. *The ſorrowes of his heart were enlarged. Pſal.* 25. 17. that is, his griefes were increaſed: *He knew his iniquity, and his ſinne was euer before him, neither could he haue any reſt, till he was reconciled to the Lord. Pſalme* 51. 3. This godly ſorrowing is a thing moſt acceptable vnto God, when men mourne and weepe for their ſins, and the Lord will reward it. *Bleſſed are they that mourne for ſinne, for they ſhall be comforted. Mat.* 5. 4. *They that ſowe in teares, ſhall reape in ioy. Pſalme* 126 5 *Bleſſed are ye that weepe now for your ſinnes, for ye ſhall laugh. Luke* 6. 61. *Petrus fleuit amarè, vt lachrimæ lauarent delictum: tu ſimiliter lachrimis dilue culpam. Non inuenio quid dixerit, ſed quod fleuit*, ſaith *Ambroſe*: *Peter* wept bitterly, that his teares might waſh away his ſinne: thou likewiſe waſh away thy fault with thy teares. I doe not finde what *Peter* ſaid, but that he wept.

Nemo ad deum fleus acceſſit, qui non quod poſt-
lauit,

lauit, acceperit, nullus ab eo beneficia dolenter optauit, qui non impetrarit: Ipse enim est, qui consolatur flentes, dolentes curat, panitentes informat, saith *Chrisostome*. No man came euer weeping vnto God, who did not receiue that which he required, no man hath wished or desired benefits of him with griefe, but he hath obtained them: For he is who doth comfort the weeping, he regarderh the sorrowfull, informeth the penitent. And without this godly sorrow no man can repent truely: *this sorrow is knowne by the effects of it* 2 *Cor.*7.11. Behold, saith *Paul*, this thing, that yee haue beene godly sorrie, what great care it hath wrought in you? yea, what clearing of your selues? yea, what indignation? what feare? what great desire? what a zeale? what reuenge? These are in those that haue this godly sorrow; they are in number seauen: For our benefit I will explaine the true meaning of them, that so we may try throughly, whether we haue it or no.

Signes of Repentance. 1. Care.

First, there must be a diligent care, study, and endeauour to amend that which is amisse, and to labour to practise the contrary vertues; where are reproued two sorts of men; First, those that liue in carnall security, neuer redressing their wayes. Secondly, those who though they in some measure doe labour to amend, yet they doe it coldly, securely, negligently, these doe not truely repent, such are accursed, as, *Cursed is he that doth the worke of the Lord negligently. Iere.*48.10 There must be diligence, assiduity, sedulity, in correcting of our faults, daily watching ouer our selues,

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our thoughts, words, and all our actions, which each day wee ſhall performe, and bee ſure that euery day, from morning to euening, wee labour to doe nothing, but that which ſhall bee to the glory of GOD, our owne good, and the benefit of others, endeauouring to ſhew our ſelues vpright to God, innocent before men with whom we ſhall conuerſe. He that hath this godly care, hath a true ſigne of ſound repentance. Thus repentance goeth vnder the name of amendment of life, in many places, ſo *Acts* 3.19.

Secondly, there muſt be a clearing of our ſelues, that is, a purging of our ſelues, that wee are not guiltie of others ſinnes; a defending of our innocency, with a cleere conſcience in all things, a godly and modeſt excuſiug of our ſelues, in ſubmiſſion: not that we can cleare our ſelues, that wee haue no ſinne, but that we ſinne not willingly and wittingly, of ſet purpoſe, as the wicked doe. Though wee ſinne through frailty, and infirmitie, and weakeneſſe, yet we doe continually ſtriue againſt them, labouring to reſiſt them, and not ſuffer our ſelues to conſent in will vnto our ſinnes; and if we doe fall into ſinne, wee ſpeedily riſe out againe; humbly confeſſing the ſame, and asking pardon for it: not as the hypocrites will doe, who excuſe themſelues in an arrogant defending of their doings, ſeeking more to contend with God; than to beſeech him for his fauour, as the godly doe in making their defence, confeſſing their vnprofitable ſeruice, beſeeching God for his promiſe ſake to accept

Secondly, clearing of our ſelues.

of their poore endeauours, though in themselues they deserue his wrath.

Thirdly, Indignation.

Thirdly, Indignation, that is, when a man is angry and wrath against himselfe for his sinnes, and for sinne it selfe, both in himselfe and in others. This godly affection is in all Gods children, who cannot endure to see God offended: they hate sinne, and loath it, and howsoeuer before they did delight in it, yet now they account it worse than poysons; if they fall into it, they mislike themselues, and are vtterly out of loue with themselues, that they were so vnwise as to suffer themselues to be drawne to the committing of it. The hatred of *Ammon* against *Thamar* 2 Sam. 14. 15. was greater after hee had defloured her, than his loue before he committed the sinne: so should our hatred bee vnto sinne, because it is sinne, and to our selues for our sinnes, greater than our loue which wee had to sinne: If a man hath a true godlie sorrow, and sound repentance, he shall finde this true by experience.

Fourthly, Feare

Fourthly, there must bee Feare; this feare is twofolde: Seruile, and filiall. Seruile feare is to feare GOD onely, because of punishment, without any loue vnto him; this is incident to the wicked: but a filiall feare is, when in consideration of GODS goodnesse, out of our true loue wee beare vnto him, wee are afraid to sinne, least we procure the wrath and anger of God against vs, and so his punishment fall iustly vpon vs: this is onely in the godly, who in the consideration of the account that must be made

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to God, being at this amased, feareth, and being earnestly desirous to keepe themselues in his fauour, are afraid, in the least manner, to offend him, fearing him becausse they loue him.

Fiftly, a vehement desire: that is, a longing after the grace and fauour of God, an hungring and thirsting after Christs righteousnesse, an earnest desire of the sincere milke of Gods word, and that willingly, not vpon compulsion. The childe new borne desires the mothers breast, if not, it is a signe of death: so all that are truely conuerted vnto God, and borne againe by the spirit, doe earnestly desire the milke of the word, that they may grow thereby, and they who doe not, giue euident testimony that they haue no spirituall life in them, but are dead in sinnes and trespasses. This is a greedy desire to approue our selues to God, and a token of a good minde. *In qualitate desiderij potest honesta mens cognosci*, saith *Cassiodorus*: that is, In the quality of the desire an honest mind may be knowen. *As the Hart desireth the water brookes, so longeth my soule after thee O God*, saith *Dauid*. *Psalme* 42. 1. Fiftly, Desire.

Sixtly, there must be Zeale. Amongst all the significations of the word *zeale*, which are many, it signifieth an heat of the minde, proceeding of an indignation, or anger conceiued against those things which are done vnworthily, against him whom we loue, whether it be God or man. Zeale towards God is two-folde, one, which is without knowledge, and therefore blinde. *Rom.* 10. 2. The other is ioyned with the true Sixtly, Zeale.

knowledge of God, and faith in Christ. This is commended to vs here, which is godly emulation, or striuing to goe beyond another in the practise of Christianity, without contempt of any. This is a studious indeauour to attaine to those things or greater, which we shall see to be in others. *Titus* 2.14. *God hath chosen vs a peculiar people, zealous of good workes, that is, studious of good workes.* In a word, it is an honest and commendable studiousnesse, as I may say, to imitate or goe beyond others in knowledge, a godly emulation to excell them in innocency, piety, vertue, and in a christian life, without all hatred to him, whom we doe thus imitate.

Seuenthly, Reuenge.

Seauenthly, there must be Reuenge, or punishment; not that punishment of our bodies, which the Papist call Satisfaction: Christ hath sufficiently satisfied the iustice of God for the elect: neither is it a reuenge, that is, a violent laying of hands vpon our selues, as wicked *Iudas* did: but it is a iudging of our selues, a condemning of our selues, a seuere punishing of those sinnes, which before we haue beene maintayners of, either in our selues or in others, but most of all in our selues: contrary to those that are most busie in other mens matters, to prie into their liues, and to be reuenged of their sinnes, but neuer looke to their owne. They are, *Curiosum genus ad intuendam vitam aliorum, sed desidiosum genus ad inspiciendam suam*: they are a curious people to peere into other mens liues, but they are a sloathfull kinde to looke into their owne.

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Thus much for the explaining of theſe ſeauen ſignes of godly ſorrow, and repentance.

Thirdly, the third thing in the exerciſe of true repentance, for the time paſt, is a true inward humiliation of the heart, ioyned with a true inward ſhame of all our ſinnes whatſoeuer. This neceſſarily followeth the godly ſorrow; when a man knoweth himſelfe accurſed by nature, by reaſon of his ſinnes, and doth truely confeſſe them with griefe: this will humble him, and make him thinke baſely and meanely of himſelfe; he is lowly in his owne eies, and pulleth downe his Peacocks feathers, in conſideration of the greatnes of his ſinnes, and the iudgement of God due for ſinne. Againe, this breedeth a true ſhame for ſinne; he is aſhamed that he hath ſoliued in a continuall courſe of rebellion againſt God, who neuer did him hurt, but all the good that might be, and therefore ſaith God, *O my people, what haue I done vnto thee, or wherein haue I grieued thee? teſtifie againſt me; I haue brought thee vp out of the land of Egipt, and haue redeemed thee out of the houſe of ſeruants, and I haue ſent before thee Moſes, Aaron, and Miriam*, that is Miniſter and Magiſtrate. *Micah* 6. 3. 4. This true humility, is not that outward humilitie in *Ahab*, nor that counterfeit humilitie of the hypocrites, who hang downe their head, looke ſorrowfully, becauſe they would bee praiſed of men: they will talke ſoberlie, and ſeeme as deuoute as the very beſt, yet they want the inward

Third thing in the exerciſe of repentance.

humility of heart, which is a thing that God respecteth more than sacrifice. *This is that which the Lord requireth, to humble our selues, to walke with our God. Micah.6.8. Decke your selues inwardly in lowlinesse of minde.* 1 *Pet.*5.5. This is called a lowly conceit of our selues, in regard of our sinnes and Gods iudgements; *He that thus humbleth himselfe shall be exalted. Mat.*23.12. *And the Lord giueth grace to the humble.* 1 *Pet.*5.5. He that hath not thus humbled himself before God, being throughly ashamed of his sinnes, hath not yet repented. This godly humility is, when a man thinkes so meanely of himselfe, as that hee confesseth, with the prodigall childe, *Father, I haue sinned against Heauen and against thee, I am no more worthy to bee called thy childe. Luke* 15.21. This was the humility of the Publicane, standing a far off, *who would not so much as lift vp his eies to heauen, but smote his breast, saying, Lord be mercifull to me a sinner. Luke* 18.13. and thus it must be in all Gods people. It was the saying of *Gregorie. Quanto propter deum, quis sibi est vilior, tanto is deo est pretiosior:* By how much the more base and vile any man is to himselfe for God, by so much the more pretious is he vnto God. *Esto paruus in oculis tuis, vt sis magnus in oculis Dei,* saith *Isidorus:* Be thou little in thine owne eies, that thou maist be great in the sight of God. Concerning shame, *Seneca* in his Epistle, hath a prety saying. *Plures pudore peccandi, quam bono voluntate, prohibitis abstinet.* More abstaine from things forbidden by the shame of sinning, than by their good will. And this

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be ſaid for the third point.

Fourthly, a fourth thing required in repentance, is earneſtly to beg at Gods hand pardon and forgiueneſſe, not for our owne merits which are none, but in the name and mediation of Ieſus Chriſt; deſiring God often and often, for remiſſion of all, that he will be pleaſed to wipe all our ſinnes out of his remembrance, and that he will neuer call vs to account for them, to lay them to our charge, remembring what is ſaid: *Whatſoeuer wee aske in Chriſts name, ſhall be giuen vnto vs. Iohn* 16. If all things, then forgiueneſſe: *but alwaies aske in faith, and beleeuing ye ſhall obtaine. Iames* 1. that is, building our faith vpon the promiſes vpon ſound ground, why we ſo beleeue; and then conſtantly perſeuering in this godly courſe, we ſhall heare the Lord make this gratious anſwere: *I am thy ſaluation.* Thus *Hoſea* 14. 3. *Take vnto you words, and turne to the Lord and ſay, Take away all our iniquity, and receiue vs gratiouſly.* Thus did *Dauid*, ſaying, *For thy names ſake O Lord be mercifull vnto my ſinne, for it is great. Pſalme* 25. 11. And often in the *Pſalmes*. Thus did *Daniell*, *O Lord heare, O Lord forgiue, O Lord conſider, and doe it, defer not for thine owne ſake, O my God. Dan.* 9. 19. at large in the former verſes: Thus did the Publicane, *Luk.* 18. 13. *Be mercifull vnto me O Lord, for I cry vnto that continually. Pſalme* 86. 3. at large in the 51. *Pſalme, Waſh me from my ſinne, cleanſe me from my iniquity, &c. Nulla petitio, gratia nulla*, No praier, no grace: without it the heauens are as braſſe, the earth as iron vnto vs. *And the praier of a righteous*

Fourth thing, is to pray to God for pardon.

man auaileth if it be feruent. *Iames* 5.16.

For time to come, is a godly resolution.

The exercise of Repentance, for time to come, is a constant resolution and purpose of heart, to leaue and forsake all sinne whatsoeuer, and neuer to sinne against God, as we haue done. I say, it must be a constant resolution: euery morning, we must renue our purpose, that we will make war against our sinnes, as well one as anothers: and doe that which is good, practising the contrary vertues. This resolution was in *Dauid*, *I am thy seruant*, there is his confession: *Grant me vnderstanding*, there is his petition: *and I will keepe thy testimonies vnto the end*, there is *Dauids* resolution. *Psalm* 119.125. *So, teach me O Lord the way of thy statutes, and I will keepe it vnto the end. verse* 33. Thus did good *Iosuah*: though all the people besides would fall to Idolatry, yet saith *Iosuah*, *I and my house will serue the Lord. Iosuah* 24.15. This was a constant resolution; teaching vs all, though the whole world should forsake God, and goe from him, yet I, & thou in particular, wil neuer giue ouer our profession, neuer deny our God, but cleaue vnto him vnfainedly, and so long as we liue we will serue him vprightly. If this were seriously considered, and duely practised, that we would thus resolue for time to come, and euery morning renue the same, it would not bee, that so much sinne would raigne in vs as it doth: But because men doe not resolue against their sinnes, especially against their chiefest sinnes, but liue in securitie, passing their time here in idlenesse, carelesnesse, vnprofitablenesse, and the like: hence it commeth

to

to passe, that iniquity aboundeth, sinne getteth the vpper hand, and the harder it is for vs to leaue it. Contrary vnto this godly resolution, is the sinne of those that being besotted with their sins, they resolue they will neuer leaue them, they wil not heare the word; they will not forsake them: these haue made a couenant with death, like to those stiffe-necked women in *Ieremie*, they would not heare the Prophet speaking to them, and so they told him to his face, *but they were resolued to follow their Idolatry, they would offer incense to the Queene of Heauen, &c. Ieremiah* 44.16.17. Thus doe the wicked resolue against GOD, and in stead of renuing their purpose and resolution against their wicked deedes, they doe renue it rather euerie morning, purposing to worke iniquitie, and cannot sleepe except they bring their wicked purposes to passe. *Dauid* doth well describe them, saying; There is no feare of God before their eies, they flatter themselues in their owne sight, vntill their abhominable sinne bee found out, the words of their mouth are vnrighteous, and full of deceit, they haue left off to behaue themselues wisely and to doe good, they imagine mischiefe vpon their beds, they set themselues in no good way, neither doe they abhorre the thing that is euill. *Psalme* 36. 1. 2. 3. 4. Thus they haue no courage for the truth, but proceed from euill to worse, *Ieremie* 9.3. But let these know, that the Lord will visite them for these things, and his soule shall bee auenged on such a nation, as this is, verse 9.

But

Quest.

But how shall I come by this Repentance? *I am not able to repent, no, not so much as to thinke a good thought as of my selfe?* 2 Cor. 3. 5.

Answ. First meanes is hearing the word.

I answere. There is a two-fold meanes to attaine it: First, by a carefull, diligent, profitable, and constant hearing of the word of God. This is the ordinary meanes of our saluation, and to beget in vs repentance: It is the summe of the Gospell, to bring vs to faith and repentance. *Thus Peter preached repentance, and there were added to the Church three thousand soules*, Acts 2. 38. 41. Thus *Peter* did, Acts 3. 19. So our Saviour Christ preached repentance, saying, *Amend your liues and turne, for the kingdome of heauen is at hand*, Mat. 4. 17. Mar. 1. 15. God doth vse the word, as a meane to call vs to true repentance, and no hearing no conuersion, *Isaiah 6. 9.* In which place, we may see the degrees that leade either to saluation or damnation; namely, godly hearing of the word, and so to vnderstand it, and to embrace it as the truth, whereby wee looke to be saued, and which we will ieopard our soules vpon. This saith the Prophet, *is a meane to conuersion, and so to saluation:* On the contrary: no hearing, or hearing and not vnderstanding, our heart becomes hardned, so we cannot conuert and be saued. Here we see most plainely, that an high account must be made of the hearing of the word, if euer we meane to come to repentance; not that all that heare shall attaine repentance to saluation, but onely those that in hearing doe resolue that this is the word that is able to saue them, and that which they will rely vpon, and build vpon, as that truth

truth that they will be guided by, and ſo beleeue it, and put it in practiſe. *Herod* heard *Iohn Baptiſt* gladly, yet hee was a reprobate. *Iudas* heard our Sauiour Chriſt, yet he was damned: *Pharaoh* heard *Moſes*, yet he was caſt off from God. I might ſtand long to proue this more at large: but this is ſufficient, to proue that hearing of the word with profit and practiſing of it, is a great meanes to repentance, *which muſt teach vs, to take heede how we heare.* Luke 8.18.

Second meanes is prayer.

The ſecond meanes, to come to Repentance, is to begge it at Gods hand by prayer, this is a moſt effectuall meanes to obtaine it: for indeede it is the gift of God, and commeth onely of God: *I*, ſaith God, *will giue you a new heart, and a new ſpirit will I put within you: I will take away the ſtony heart out of your body, I will giue you an heart of fleſh, I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, &c.* Ezechiel 36.26. 27. Here we ſee plainely that God is the Author of it: to him therefore muſt we goe, and earneſtly begge the ſame at his hand. Thus did *Dauid* thriſe in one Pſalme, ſaying, *Turne vs againe, O God, ſhew vs the light of thy countenance, that we may be ſaued*, Pſal. 80. 3. 7. 19. where wee note both the neceſſity of asking, and alſo that we muſt often aske it. Thus did *Ieremiah*, ſaying, *Turne thou vs vnto thee, O Lord, and wee ſhall be turned*, Lament. 5. 21. where wee ſee, it is not in our power to conuert to God, but wee muſt beſeech him to doe it, as being the efficient cauſe of it. So againe ſaith *Ieremiah*, *Conuert thou mee, and I ſhall be conuerted: for thou art the Lord my God,*

God, Ierem. 31. 18. So againe, *Heale me, O Lord, and I shall be healed, saue me, and I shall be saued*, Ier. 17. 14. All these examples must teach vs to be earnest and importunate suiters to the Lord, beseeching him for Christs sake, to conuert and turne vs, to humble vs, to regenerate vs, to cleanse our hearts, to wash vs throughly from our sinnes, and to renew a right spirit within vs, and so to vphold vs, and to support vs, and to encline our hearts vnto that which is good, and to make vs able to turne euery day more and more from all our iniquities, and cleanse vs from our sinnes, and to arme vs with his grace against all the temptations of the world, the flesh, and the Diuell, that sinne may not raigne in vs, to carie vs away headlong, as it hath: to worke a loathing and detestation, and hatred of all our sinnes, and to giue vs his grace to renounce them, and alwaies to leaue that which is euill, and to doe that which is good. Thus hee that doth, hauing a detestable hatred vnto sinne because it is sinne, assuredly shall preuaile with God.

But marke here by the way, in a word: we must be sure that wee pray against our greatest sinnes most, and desire God to breake the necke of them, and to turne vs from them, and endue vs with the contrary graces. This is seldome or neuer practised of the wicked; alwaies they exclude their greatest sinnes, as being so deere vnto them, that they cannot abide to heare them spoken against, nor yet they themselues will not pray against them. And heere let the godly obserue diligently, that when

when they feele that they are tempted to any ſinne, great or ſmall, (though in it ſelfe no ſinne is ſmall, but comparatiuely,) let them then preſently fall to prayer, earneſtly continuing in prayer to Almighty God, to aſſiſt them againſt that ſinne to which they are tempted, confeſſing thy weakeneſſe, that thou art not able of thy ſelfe to doe it, aſſure thy ſelfe, if thou doeſt thus alwaies, when thou feeleſt the beginning of temptation, and doe it heartily and vnfainedly, the Lord will heare thy prayer, and helpe thee: this is an excellent meanes to keepe vs from the dominion of ſinne. But I ſpeake of theſe meanes more fully afterward.

This further be obſerued, that in repentance true and ſound, theſe two things alwaies muſt concurre; a leauing off to doe euill, and a doing of good: for it is not ſufficient for a man not to ſinne, but he muſt doe good. This the wicked doe not; many of them will (perhaps) refraine ſome ſinnes, but they will doe no good. But we muſt know that as we muſt firſt mortifie and kill ſinne, ſo we muſt in the next place be quickned in the ſpirit, elſe it is no ſound repentance, but counterfait and falſe. Let vs marke well what the Prophet *Eſay* ſaith, exhorting vs to repentance, *Eſay* 1.16. *Waſh you, make you cleane, take away the euill of your workes from before mine eyes, ceaſe to doe euill*; there is the firſt, namely mortification; then, *learne to doe well, ſeeke iudgement, relieue the oppreſſed, iudge the fatherleſſe, defend the widow*; there is the ſecond; namely, *viuification, or quickning in the ſpirit*: heere is leauing of euill, and doing of good. So *Dauid*,

Eſchew

Eschew euill, and doe good, Psalme 34 15. *Christ died for our sinnes, and rose againe for our iustification: so we should die vnto sinne, and rise againe to newnesse of life.* *Paul* is a notable example, who before conuersion was a persecutour, an oppressour, &c. but being conuerted, he vtterly left off his course of sinning; he became the greatest Preacher of that Doctrine, which before he persecuted, and he laboured aboue all the Apostles. *Paul* you see was not idle, when he did cease to doe euill, but he did all the good that might be. And thus must wee doe, rise to newnesse of life, alwaies acknowledging Gods mercy aboue all sinne, ioying in the same, and seriously endeauouring to walke vprightly, and daily to vse all good meanes and helps, to further vs to heauen-ward.

Reasons to moue vs to Repentance, and to hasten it.

THE last thing I will obserue, is, to set downe such arguments and motiues, as shall be most effectuall, to enforce vs to labour by all meanes to get it, as the excellencie, profit, and necessity of it.

1. *Reason.* First the excellencie of Repentance. The excellencie of repentance appeareth in two things. First, in Antiquity: Secondly, in Continuance. In Antiquity: It was the first Sermon in Paradise, when God did chide our first Parents after the fall, adding an absolution, with a promise of Christ the Redee-

Redeemer. In Continuance: This hath continued alwaies in the Church, and so it shall to the end. Thus Christ began his Sermon, saying, *Repent*; so before him *Iohn Baptist*, so the Prophets; so the Apostles. Againe, Repentance is the gift of God himselfe, as I haue shewne, *and euery good and perfect gift comes from aboue*, Iames 1.17. Againe, Repentance is a sacrifice acceptable to God; *a sorrowfull and contrite spirit is a sacrifice to God; he will not despise the broken and contrite hart*, Psalme 51.17.

2. Reason.

Secondly, the profit of it: First, *it freeth vs from the snare of the Diuell, of whom wee are held captiue vntill the time of our calling*, 2 Tim. 2. 25. 26. Secondly, it doth preuent the iudgement of God in this temporall life: *God threatned to destroy Niniuy, in fourty dayes, yet vpon repentance it was spared*, as in the History of *Ionah. Chap.* 3. *verse* 4. 10. Thirdly, it procureth the mercies of God vpon vs, temporall, and spirituall, and eternall: *Turne to mee*, saith God, *and I will turne to you, namely by my blessings temporall*. Malach. 3. 7. *If you turne from all your wicked wayes, yee shall liue and not die; and I will put all your wickednesse out of my remembrance*, saith God, *Ezekiel* 18. *And wash thine heart from wickednes, that thou mayest be saued*, Ier. 4 14. Here is blessing spirituall, and eternall. Fourthly, it freeth vs from death spirituall, and eternall: for vpon sound repentance our sinnes are forgiuen vs, and so we are quickned from sinne and trespasses, and we liue the life of grace; and our sinnes being couered, they shall not be imputed; if not imputed, then

then we shall neuer be condemned for them, but be freed from death eternall, as *Reuel.*20.6. *Blessed and holy is that man that hath part in the first resurrection*, that is, *in rising from sinne to grace*; for on him, the second death, that is, *eternall death shall haue no power*. Fiftly, it is a meanes to saue our soules from death, *and to hide a multitude of sinnes*, Iames 5. 20. and so he that conuerteth another, *is a meanes to saue a soule*. In a word, it obtaineth all things necessary both for this life, and the world to come.

3. *Reason.* Thirdly, the necessity of it: First, because without this, we shall be plunged into the bottome of hell for euer, to be tormented; where the worme dieth not, paines cease not, wee decrease not; where shall be weeping and gnashing of teeth, and when thousands of thousand yeares are expired, still beginneth a new sorrow, anguish, mourning, howling, and lamenting; where the wicked shall cry out and roare, for the tortures which they shall feele in hell; where they shall be euer dying, yet alwaies liuing; crying, Woe and alas, that euer we were borne, to be thus tormented in this flame: This I say, without repentance, we must looke for iustly: *Except yee repent, yee shall all perish*, Luk. 13. 3.5. Secondly, without this we cannot conclude, that wee haue either faith, or knowledge, and so consequently in a word, we are without all saving graee; it is the very life of our faith, and a necessarie fruit of knowledge.

Lastly. We must hasten our repentance; this is a most necessary point. First, because wee are vncertaine of

of the meanes, we know not whether God will offer the same to morrow, or no. Secondly, we are most vncertaine of our liues; how long we shall liue we know not; we are here to day, and gone to morrow: our life is transitory, we haue no warrant of a day, an houre, no not so much as a minute of an houre. Thirdly, because the longer we liue, hauing not repented, we get a greater measure of sinne; sinne getteth stronger hold in vs, and so it is harder for vs to leaue it, it growing to an habite and custome. As the Blackemore cannot change his skinne, nor the Leopard his spots, so he that is giuen to a custome of sinning, cannot in respect of humane power, doe good. *Ierem.* 13. Fourthly, except we repent, wee procure Gods wrath against vs, and cause him to remoue his Gospell from vs, as he did to the Iewes and hath threatned. *Reuel.* 2. 5.

Que. What is the cause why many cannot repent? *Queſt.*

Anſ. Their hardneſſe of heart. Rom. 2 5. *God giueth vs ſpace to repent, but we harden our hearts, and will not. Reuel.* 2. 21. And so, *Iſaiah* 6. 9. This must teach vs therefore, in any case to take heede of this sinne of hardning our hearts against God, and to shun all occasions of it, as contempt of the word; continuance in any one sinne; sinning against knowledge, and against conscience; and all carnall security, and pleasing our selues in any sin, these are degrees to hardnesse of heart, and so to hinder our repentance. *Anſw.*

Whether doth repentance goe before faith,

or faith before Repentance, *Marke* 1.15. Christ saith, *Repent and beleeue the Gospell.* It seemeth Repentance is first. In other places it seemeth Faith is first: and, whatsoeuer is not of faith, is sinne, and without faith it is impossible to please God?

Answ. I answere. There is a two-folde consideration of Repentance; either in respect of the beginning of Repentance, or in respect of the act of it. The beginning of Repentance, as contrition, astonishment, amazement, trembling, and such like; this is before Faith: but the act of Repentance it selfe, followeth Faith. *Fides ordine, non tempore prior*, saith *Caluin.* Faith is first in order, not in time.

Quest. What must I doe when I am truely conuerted?

Answ. I must labour to conuert others, not as though any man is the cause of conuersion, but an instrument or meanes of another mans conuersion. *Luke* 22.32. *When thou art conuerted, strengthen thy brethren. Returne therefore, and cause others to returne from all your transgressions, so iniquity shall not be your destruction*, Ezek. 18.30. *Cause therefore one another to returne and liue*, Verse 32. *Hee that doth thus, shall saue a soule*, Iames 5.20. *And shall shine as the starres for euer and euer*, Daniel 12.3. Speaking chiefly of the Ministers of the Word, and so of all the faithfull. This reproueth those, that so they can be conuerted, they neuer take any care of their brethren, being right of *Cains* disposition, thinking they haue no keepe of their

their brethren, *Geneſis* 4. 9.

Queſt. Whether may my repentance be ſound, though it be but in part?

Anſw. I anſwere. If you meane in part, that is, imperfect, it may be true and ſound Repentance, though it be little and ſmall, yet wee muſt labour daily to encreaſe it. It was the errour of the Anabaptiſts, who dreamed of a perfect Repentance: this is impoſſible. But if you meane in part, that is, in ſome part of man onely, and not in the whole man, this cannot be ſound Repentance: the whole man muſt be conuerted, in thought, word, and deede; or elſe it is but a counterfait Repentance. The Publicane ſmote himſelfe vpon the breaſt, ſaying, *GOD be mercifull to mee a ſinner*: vpon which words, *Hugo*, a learned Writer, hath this prety and witty obſeruation. *Panitentia appellata quaſi punientia, eo, quod ipſe homo in ſe pœnitendo punit, quod male admiſit; Tria enim, quæ ſunt in percuſsione pectoris, id eſt, pectus, ſonus, et manus, ſignificant, quod pœnitentia eſt de his, quæ mente, voce, et opere peccauimus*: that is, Repentance is called as it were a puniſhment, becauſe a man doth in repenting, puniſh in himſelfe that which hee vvickedly hath committed: For the three thinges which are in the ſmiting of the breaſt, that is to ſay, the breaſt, the ſound, and the hand, doe ſignifie, that Repentance muſt be of all thoſe ſinnes, which wee haue committed, in thought, in vvord, and deede. And thus much for to know true Repentance from the falſe and

the true practise of it, both in our selues and others, either for time past, or to come.

A Prayer.

O Almighty and most glorious God, wee doe acknowledge and confesse our manifold sinnes and corruptions, both originall and actuall, that we haue broken all thy holy Commaundements, in thought, word, and deede, committing the euill which thou hast forbidden, and omitting the good thou hast commanded; for which thou mayest iustly powre downe vpon vs, all thy fearefull iudgements and curses in this life, and damne vs soule and body for euer in hell in the world to come. O Lord, for this our misdoing, we are heartily sorie, and in the sight and acknowledgement of our sinnes, we doe humbly cast downe our selues before thee, being ashamed of all our wicked wayes: knowing that thou art a God of mercy, to all that repent and turne to thee; and because of our selues, wee cannot conuert: wee beseech thee most mercifull Father to conuert vs, that we may be conuerted, forgiuing vs all our sinnes for Christs sake; and giue vnto vs all a constant purpose and resolution, neuer to sinne so against thee as we haue; and giue vs thy grace good Lord, to renew euery morning our resolution against sinne: and not onely to cease to doe euill, but to doe good, and so O Lord, graunt that wee may turne to thee with a whole heart, and repent vs truly of all sinne, in thought, word, and deede, that so wee may be kept from presumptuous and raigning sinnes, from

which

which we beſeech thee defend vs, and cleanſe vs from all our ſecret ſinnes; and graunt, O Lord, that wee may not deferre our repentance, but haſten it, and ſo continue in it to our liues end: that ſo we glorifying thee heere vpon earth, by a continuall courſe of ſound repentance, thou mayeſt turne to vs in mercy, and receiue vs gratiouſly, and glorifie vs hereafter in ſoule and body, and that eternally, through Ieſus Chriſt our Lord,

Amen.

Of Hope.

THE fourth Christian vertue, no lesse necessary than the former, is Christian Hope, which whosoeuer haue in truth, are most happy, and blessed, and without which of all men a Christian is the most miserable, that is, without the hope of life eternall, in the world to come, as the Apostle *Paul* saith, 1 *Cor.* 15. 19. *Vita vere mortalis, est spes vitæ immortalis*, that is, A life truly mortall, is the hope of life immortall.

It is as it were the handmaid of Faith; and as faith is rare, so I may say of Hope, it is very rare. And there are as many that perish for want of hope, as of any one grace; and as many there are who deceiue themselues about this vertue, thinking they haue it, when they want it; or else wanting it, fall to despaire, neuer to be recouered. Which because it is so necessarily required, I haue handled it in this particular manner following; setting downe,

downe, first, what it is: secondly, the grounds of it: thirdly, the manner of it: fourthly, the meanes to attaine it: fiftly, the arguments to enforce it: sixtly, the contraries vnto it, and hinderances of it: seauenthly, the signes of it. But first we will answere these questions following.

1. *Whether may a man be saued without Hope?*

Quest.

Answ. I Answere. In men of yeeres of discretion, this vertue of hope is most simply and absolutely necessary vnto saluation, neither can wee be saued without this. This is proued thus. *Without faith we cannot be saued.* But where no hope is, there is no faith: *Ergo*. For as it is true, that no man can hope, except he first beleeue the promises: so it is as true, that faith is necessarily vpheld, and nourished by hope. *Spe sublata, quamlibet diserte atq; ornatè de fide disseramus, nullam habere conuincimur*, saith *Caluin. Inst. lib. 3. cap. 2. sect. 42.* that is, Hope being taken away, or wanting, how learnedly and elegantly soeuer we dispute concerning faith, we are conuinced to haue no faith at all. Faith is the foundation of Hope, Hope is the nourishment of Faith: Faith beleeueth the promises, Hope waiteth for the fulfilling of them. Faith beleeueth, and is perswaded of life eternall, Hope looketh when it shall be reuealed. For this purpose, the Apostle *Paul* saith, *We are saued by hope*, Rom. 8. 24. And were it not for the hope of another life, *of all*

men a Christian were most miserable. 1 *Cor.*15.19. Againe, the Scripture telleth vs plainly, that our Sauiour Christ shall appeare the second time to saluation: to whom? *onely to those that haue hope, and looke for him, and waite patiently for him.* *Heb.*9.28. *Faith, Hope, and Charity, are three inseparable vertues.* 1 *Cor.*13. This assertion is true likewise by examples. *Cain* wanted this Hope and despaired, saying: *My sinnes are greater than God can forgiue.* *Gen.*4. And so he could not be saued. *Iudas* when he had betraied Christ, he afterward repented himselfe; secondly, he confessed the sinne; thirdly he made satisfaction, for he brought again the siluer peeces, which he had taken to betray him: yet all could not saue *Iudas*: why? because he wanted faith in God, and hope of pardon; hee *despaired, he went aside and hanged himselfe.* *Mat.* 27.3.4.5. *And when he had throwne himselfe downe headlong, he burst asunder in the midst, and all his bowels gushed out.* *Acts* 1.18. Remember againe the saying of *Augustine*, *indulgentiæ desperatio fecit Iudam penitus interire*, that is, the despairing of Gods mercy made *Iudas* vtterly to perish. By all this, it doth plainly appeare, that he that hath this hope shall be saued, but hee that wanteth it shall perish.

2 *Question.* 2 *Whether all that haue Hope shall be saued?*

Answ. I Answer. Hope is twofolde: First, counterfeit and false. Secondly, true and sound. Counterfeit and

and false Hope, is; first that of the Papists, who ground their hope vpon their merits, and not on the attributes of God, and so not on God himselfe. This their errour is confuted by these reasons. First, the good things which are hoped for, are of greater moment than can be challenged by merits; but indeede, we admit no such merit, as the Papists boast of: the reason is this; because if our good works could merit, then they must be perfectly good: But no good worke is perfectly good, (for our best actions are like a menstruous cloath) Therefore no good worke can merit. Indeed euill workes merit, because they are perfectly euill. Secondly, againe, *life eternall is the gift of God. Rom.6.23.* Therefore not by merits, neither can the hope of it be by merit. For the free gift of God, and mans merit are cleane contrary, so that if saluation be by the one, it is impossible to be by the other; according to that: *Gratia non est gratia, vlo modo nisi sit gratuita omni modo*, saith one, *i.e.* Grace is no grace at all, except it be altogether free; both freely giuen, and freely receiued. And lastly, the Scripture is very plentifull in exhorting vs to hope in God onely; but we haue no warrant from thence to place our hope in our merits. This Papisticall hope shall not saue them. *Hope is Gods gift, of his meere grace*, saith *Paul. 2 Thess.2.16.*

Secondly, there is a counterfait hope of many that goe for Christians, when as they hope to be saued by Christ; and they hope Christ hath forgiuen them their sinnes: they make no doubt but they

they shall be saued, and so they liue securely, and yet for all this, they haue no ground, why they say so, nay they liue in sinne, as bad as euer they were, without grace and the feare of God: and this is common to many on their sicke-beds, for aske them, if they looke to be saued, their answer is, they hope so: thus they presume of the mercy of God, whereas in the meane time, they neuer repent of their sinnes, but liue in infidelity, impenitency, double mindednesse, vnstedfastnesse, making some kinde of shew of holinesse before men, and yet rancke hypocrites in the sight of God. This is a deceitfull hope; a man may thus hope, and yet be damned. This is the hope of hypocrites, that, so they can blind the eies of men, and speak some good things before them, to make them conceiue well of them, care not how they seeme towards God, they neuer approue their hearts to be sound towards God, neither can they: they will hope to be saued, and yet neuer vsed the means of their saluation, neither did they euer indeed performe any seruice to God in vprightnesse, without which all our best actions are as glorious sins in the sight of God. For this cause the Scripture is plentifull in setting forth the estate of those men. *Iob* 8.13.14. *The hope of the hypocrite shall perish, his confidence shall be cut off, and his trust or hope, shall be as the house of a Spider, &c.* Againe, *Iob* saith 27.8. *The hypocrite hath no true hope, when God takes away his soule, though he heape vp much riches.* This is the estate of all wicked men, who liue in no good course all their life time, but liue prophanely

phanely and lewdly, and yet they will say, they hope God is mercifull, if they can say, Lord haue mercy vpon me, at last, all shall be well, this is their hope. But let these seriously and wisely remember the saying of *Salomon. When a wicked man dieth his hope perisheth, and the hope of the vniust shall perish. Prou.* 11.7. So wee see, there is a false hope, which a man may haue and yet perish. So againe, *The patient abiding of the righteous shall be gladnesse, but the hope of the wicked shall perish. Prou.* 10.28. *So the hope of the wicked is indignation,* as *Prou.* 11.23.

Thirdly, there is a counterfeit hope of those who put their hope in men, in riches, in their goods, and such like, but not in God, or else partly in these, and partly in God. We must know, as we are to beleeue in God alone, so we must hope in him alone. What can man do, or riches, or gold, when God takes vs out of the world? *Dauid* pointeth at God onely, as being our onely Hope, saying. *O thou the hope of all the ends of the earth, and of them that are far of in the sea. Psalme* 65.5. This the Prophet *Ieremiah* holdeth from God accursed, saying. *Cursed is that man that hopeth in man, and maketh flesh his arme, and withdraweth his heart from the Lord. Ier.* 17.5. So saith *Iob*, If I make gold mine hope, or say to the *wedge of golde, thou art my confidence, This had beene an iniquity to be condemned: for I had denied the God aboue. Iob* 31.24. 28. Thus we see there is a false and deceitfull hope, which men may haue, and yet be neuer the neerer saluation. This must teach vs therefore to labour

labour to haue our part in that true hope, which is in the elect onely, and without which a Christian is most miserable. In handling of which, I haue obserued those seauen particulars before mentioned. First, what it is. Secondly, grounds of it. Thirdly, manner. Fourthly, meanes. Fiftly, arguments. Sixtly, contraries. Seauenthly, signes.

1 *What is true and sauing Hope?*

HOpe is taken diuersly in Scripture. First, *pro re sperata*, that is, for the thing hoped for, and so it is taken. *Tit.* 2. 13. *Looke for that blessed hope, that is, eternall life, and saluation promised.* So it is taken likewise *Ephes.* 1. 18. *That ye may know what is the hope of his calling.* Secondly, hope signifieth the person we hope in; *So God is called our hope. Psal.* 46. 1. Thirdly, so it is taken for the obiect of our hope, which obiect is onely good things to come: so life eternall is called our hope. *Col.* 1. 5. *For the hopes sake which is laid vp for you in heauen, &c.* Fourthly, for the certainty of future glory, as *Rom.* 5. 4, 5. *Experience bringeth forth hope, and hope maketh not ashamed.* Fiftly, it is taken for a theologicall vertue, *qua speramus*, by which we hope. 1 *Cor.* 13. 13. *Now abideth Faith, hope, and loue.* And so I take it most properly here. What it is, I now define.

Hope is the gift of God, wrought in our hearts by his spirit: that we being perswaded by Faith of Gods goodnesse, truth, fidelity, and power, we doe with patience, wait for the fulfilling of his promise,

promises, especially that maine promise of saluation in the life to come. This is the most full and absolute definition of hope; and to this agreeth all the soundest writers. *Caluin* calleth it *an expectation of those things, which faith beleeueth to be truely promised of God. Instit. l. 3. c. 2. s. 42.* *Augustine* calleth it *a presuming to come to that which we beleeue. lib. de Ciuit. Dei.* *Magister Sententiarum*, calleth it, a certaine expectation of future blessednesse, proceeding from the grace of God, and our precedent merits. This is true, setting aside the last member of the definition, namely, precedent merits; I meane mans merits, though not Christs merits, for Christ doth merit saluation for vs.

1. Whereas Hope is called an expectation, it is plainely proued out of Scripture, where wee are commanded to wait on God. *Psalme 27. 16. Waite on the Lord, or hope in the Lord. &c. Psalme 40. 1. I waited patiently, or hoped.* Thus it is called a waiting or looking for. *Esay 8. 17. I will waite vpon the Lord and looke for him.* All hope is an expectation, but euery expectation is not hope. There is a twofold expectation. First, of good. Secondly, of euill. The expectation of good things, is Hope, for the obiect of hope is onely good things: The expectation of euill, is Feare; as in *Iudas*, *Cain*, and such like.

2. It is an expectation of good things to come, and not of things present, nor things which may be seene. Hope that is seene is no hope, for how can a man hope for that which he seeth? as *Rom. 8. 24.* These future good things, a wicked man cannot hope

hope for truely. Neither shall they euer be partakers of them, for they are prepared onely for the Saints, that loue and feare God. 1 *Cor.* 2. 9. *Spes impij tanquam lanugo est, quæ a vento tollitur, & tanquam spuma gracilis, quæ a procella dispergitur, et tanquam fumus, qui a vento diffunditur*, that is, The hope of the wicked is like the dust, that is blowne away with the winde, and like a thin fome which is scattered abroad with the storme, and as the smoake which is dispersed with the winde. These good things to come, are after the resurrection of the dead, life eternall, immortality, the eternall inheritance, saluation, full fruition of eternall glory in the kingdome of heauen, which appertaine to none, but the sanctified. *Acts* 20. 32.

3. It is the gift of God. Euery good and perfect gift comes from aboue, from the father of lights. *Iames* 1. 17. *God is the God of hope. Rom.* 15. 13. First, because he is the author of hope. Secondly, because he giueth vs hope, and bestoweth the same vpon vs, as *Paul* saith; *Our God, euen the Father hath loued vs, and hath giuen vs euerlasting consolation and good hope.* 2. *Thess.* 2. 16. So *Ierem.* 11.

4. It is a worke of the spirit in our hearts. For GOD doth send his spirit into our hearts, by which he doth worke grace in vs, otherwise wee being destitute of Gods spirit, cannot possibly haue Hope, nay indeede wee are none of Gods children. *Rom.* 8. 9. *If any man hath not the spirit, the same is none of Gods childe.* The fruit of

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the Spirit is Loue, Ioy, Peace, long ſuffering, Faith, and conſequentlye Hope. *Galathians* 5.22.

5. It proceedeth from Faith, beleeuing the promiſes of ſaluation, and life eternall: not generally, but that in particular, theſe promiſes belong to me.

So that onely they who are eedued with liuely faith, are endued with this liuely hope; For faith is as it were the Miſtriſſe and Hope the hand-maide attending vpon her. *Fides ſpem gignit*, ſaith learned *Caluin*, that is, *Faith begetteth Hope*.

Wherefore not vnfitly may wee note the order, which the Apoſtle obſerueth. 1 *Corinth.* 13 13. *Faith, Hope, and Charitie*: Firſt there is faith. Secondly, from Faith proceedeth Hope. Thirdly, from both theſe proceedeth Loue: they cannot be ſeuered. *Fides credit, Spes & Charitas orant, ſed ſine fide eſſe non poſſunt, at per hæc et fides orat*, ſaith *Auguſtine*: that is, Faith beleeues, Hope and Charitie pray, but neither of them can be without faith, and by both theſe Faith praieth.

Queſt. But how ſhall I beleeue, that the promiſe of life eternall belongeth to mee in particular, that ſo I may hope patiently for it?

Anſw. I anſwere. Firſt, I beleeue this life eternall belongeth to mee, and is promiſed to mee; becauſe I am one of Gods elect, which election I approue vnto my ſelfe, becauſe GOD hath called, iuſtified and ſanctified me

*me, and therefore I am fully perswaded he will glorifie me. Rom.*8. 30. *Onely the elect obtaine life eternall. Rom.*11.7. And he that cannot finde that God elected him, cannot conclude, that the promise of saluation belongeth to him: if he be not elected, then he hath no part in the promise. For they are not all children, which are of the seed of *Abraham*, but in *Isaacke* shall thy seed be called, that is, *They are not all the children of God which are children of the flesh, but the children of the promise are counted for the seed. Rom.*9.7.8. The meaning is plaine, namely, that whereas many boast, they shall be saued, because they are the seed of *Abraham*. The Apostle telleth vs, that onely the sonnes of promise, that is, onely the elect shall be saued, for they onely are the sons of God. The couenant is not made to all the seed of *Abraham*, as *Ismael*, but in *Isaacke* shall thy seed be called: for he onely is the sonne of promise, because by vertue of the promise he is borne of *Abraham* and *Sarah*, so the promise belongeth only to him, and to the children of promise prefigured by him, that is the Elect.

Secondly, I can approue that I haue laboured to doe the will of God, to bring forth fruit worthy amendment of life, and to obey God in all well doing, though mixed with manifolde infirmities, and by this, I perswade my selfe, that life eternall and saluation belongeth to mee in particular. *For whosoeuer doth the will of God the Father, shall enter into the kingdome of heauen. Mat.*7.21. I haue a stedfast faith in Christ my Sauiour, and vpon good ground can apply him to be my

Sauiour

Saviour in perticular, and therefore I am sure that I shall haue eternall life; *For whosoeuer believeth in him shall not perish but haue euerlasting life. Ioh.* 3. 16. I can againe witnesse my faith by my workes, both by the workes of piety towards God, as also by workes of Charity towards Man; *and by this I know assuredly that I shall goe to life eternall. Math.* 25. 34. &c. to the end of the Chapter.

Quest. But is any man able to doe Gods will in this life? I aske, 1. becausse Gods will is vnsearchable; 2. becausse the law requireth perfect obedience, which I am perswaded no man euer liuing (Christ only excepted) is able to performe; and therfore I pray you resolue me how I may do Gods will, and be saued?

Answ. I answere. First, Gods will is twofold: first, Secret: secondly, Reuealed. Wee are bound to doe Gods reuealed will in his word, although indeed we doe both, for we doe his secret will many times, not knowing of it: But we are not to pry curiously into this secret will, remembring alwaies that saying of God, *Secrets belong to me, reuealed things to thee O Israell. Deut.* 29. 29. Gods reuealed will requires faith, hope, charity, piety, obedience, humility, patience equity, iustice, and such like, as they who are acquainted with Gods word can witnesse: This therefore should teach vs to search the Scriptures, to know his will, that so we may do that which he commands, and auoyd that which he forbids: and this is the will of God reuealed. Secondly, the doing of Gods will is twofold; 1. Legall; 2. Euangelicall. The first requireth indeed perfect obedience, saying, *Doe this and thou shalt liue*, that is,

doe all things contayned in the Law, obserue the whole Law perfectly, and liue. But wee are not bound now to performe such perfect obedience, legally, as the Law requireth, neither can wee. Christ accepteth an vpright obedience, so it be sincere, with an vnfaigned desire to please God better, and he will accept of the desire for the deed.

Christ (his name be praised) *hath now freed vs from the curse of the Law, made a curse for vs.* *Galathians* 3.13. That *howsoeuer the Law holdeth all accursed, who performe not perfect obedience,* verse 10. yet now Christ hauing redeemed vs from that curse, if wee can performe Euangelicall obedience, liuing by faith; the obedience of Christ is imputed to vs as our owne, and the blessing of *Abraham* commeth vpon vs, through Christ, and we receiue the promise of the spirit, through *faith, and not by workes of the Law.* verse 14. But here obserue, let thy obedience be generall, as well to one commandement as another; and continuall, to the end of thy daies; and speedy, without delay.

Lastly, I can approue that I haue the spirit of God dwelling in mee, *which spirit beareth witnesse with my Spirit, that I am the childe of God, by grace, and by adoption.* *Rom.* 8. 16. And by this I know, *that I am an heire, euen the heire of God, and fellow-heire with Christ.* verse 17. And thus I can approue my part to bee in the tree of life, and shall assuredly be saued at the last day: this I beleeue, and in beleeuing hope for: Nay I am

am certainly perſwaded vpon good ground, that Chriſt died for me, in particular, and roſe againe for my iuſtification, and that God who gaue him to the death for me, cannot but giue me all things with him: *if all things, then life eternall. Rom.* 8. 32. This is my faith, and thus I reſt in hope, waiting and looking for the accompliſhment. But whoſoeuer cannot vpon ſound ground approue his Election, his doing of Gods will, witneſſing his faith, by his good workes, but liues voide of Gods ſpirit, without calling, iuſtification, and ſanctification, let him looke for no part in ſaluation: nay, he can neuer hope to be ſaued.

2 *What are the grounds of our Hope?*

NOw becauſe our weakeneſſe is ſuch, that wee are often troubled, becauſe we cannot ſee with our bodily eies, the hope that is ſet before vs, and therefore are ready to fall into doubting, feares, diſtruſt, either by the temptation of Satan, or by the conſideration of our owne vnworthineſſe, let vs now conſider of the ſound grounds of our hope, whereby we may be vpheld, ſtrengthned, and ſupported, and be able to withſtand euen the gates of hell. The grounds of our hope are theſe. Firſt Gods goodneſſe. Secondly, his truth. Thirdly, his fidelity. Fourthly, his power.

1 Of Gods goodnesse.

THe first ground of our hope is the perswasion of the goodnesse of God, both in himselfe, as also towards vs: example hereof we haue in *Dauid*, *Psal.* 73. 1. *Truely God is good to Israell, euen to the pure in heart.* *Dauid* was not discouraged, neither by the worldly prosperity of the wicked, nor by the afflictions of the godly, but he considered the goodnesse of God, and was perswaded of the same towards him, saying, *vers.* 24. *Thou wilt guide me by thy counsell, and afterwards receiue me to glorie. uerlasting*: and so hauing this perswasion of the goodnesse of God towards him, then hee doth resolue to trust in God, and to place his hope in him. *vers.* 28.

This goodnesse of God is twofold; { Generall. / Speciall.

The Generall goodnesse of God is that whereby he is good to all, and declareth his goodnes both to the iust and vniust; he causeth the Sun to shine vpon both. This ought to make vs hope in God, and resigne vp our selues wholly to him in all things, for if he be good to the wicked, much more will he be good to his owne children, both in this life and the life to come. *Hee is good to all. Psal.* 145. 9.

The Special goodnes of God is that, wherby he is in a more singular maner good to the elect, faithfuj godly, righteous; of this goodnes speaketh the fore-

named

named, Pſalme 13 1. This ſpeciall goodneſſe of God muſt make vs much more expect and looke for ſaluation: for this goodneſſe of GOD is vnchangeable, inuincible, euerlaſting. Firſt, it is vnchangeable, *for all the gifts of God, towards his Elect, are without repentance*, Rom. 11.29. Secondly, it is inuincible, it cannot be hindred by the malicious practiſes of the Diuell, nor his wicked inſtruments; if it could, wee had beene long ſince conſumed. Thirdly, it is euerlaſting, becauſe it neuer fadeth away, but endureth for euer; his compaſſions faile not, they are renewed euery morning. *Lam.* 3.22. 23.

This goodneſſe of GOD appeareth, both in this life, and the life to come. Firſt, in this life two wayes. Firſt, before the fall, in making of vs after his owne image: ſecondly, after our fall, by repairing his image againe in vs, which we had loſt. Secondly, in the world to come, *by crowning vs with immortality: for the goodneſſe of God endureth for euer*, Pſal. 103.17. Which were not true, if it ſhould onely endure this life. Thus the goodneſſe of God is the ground of our hope, we being perſwaded of the ſame by faith; according as *Ieremiah* ſaith, *The Lord is my portion, ſaith my ſoule*; there is his ground, hee was perſwaded God was good to him; *therefore I will hope in him*, Lamentations 3.24.

Wee may offend againſt Gods goodneſſe, and ſo want hope three wayes. Firſt, by contempt of GOD; when as GOD expecteth and watteth for vs in goodneſſe, and wee take occaſion

to contemne his goodnesse. Secondly, by diffidence and distrust, when as we beleeue not God to be good, nor depend vpon his fatherly prouidence. Thirdly, by abusing Gods goodnesse, by a prepostorous trust in Gods mercy, bounty; liuing in sinne, yet presuming of mercy. But this goodnesse of God *should lead vs to repentance. Rom.* 2 4. This be said for the first ground of our hope. This the wicked haue not.

2 *Of Gods truth: another ground.*

THe second ground of our Hope, is the perswasion of Gods truth; because he is most true in his promises, therefore waite on him. Without this perswasion, we cannot haue any sound hope. *Paul* in his Epistle ioyneth both these together, hope of eternall life, and truth in God; the latter being the ground of the former, saying, *Vnto the hope of eternall life, which God, that cannot lie, hath promised, Tit.* 1.2. When God made a promise to *Abraham* it is said, *Abraham hoped aboue hope. Rom.* 4.18. But what was the ground of his hope; the Text telleth vs; because he doubted not of Gods promise, that is, of the truth of Gods promise. So we see, the assurance of the truth of God, is a sound ground, to make vs hope in him.

This truth in God is considered two waies; either in { God himselfe. / *or* / His word.

First,

First, this truth appeareth in God three waies. { In essence, Qualitie; Operation.

In Essence; by which hee is truely existing; true *Iehouah*, true God: by which essence he is distinguished from all false Gods of the Gentiles, who cannot truly be called Gods, because they are destitute of the diuine essence. This truth of God, Sathan hath so obscured in all places, that the true God is vnknowne, and false Gods word are worshipped.

In Quality; by which all things spoken of him in holy Scripture are most true; as concerning his essence, the persons and nature of God; as that he is truely most simple, truely infinite, truely eternall, truely incomprehensible, truely perfect, truely most iust, mercifull, and such like.

In Operation; by which all his workes are agreeable to his nature, most truely good, voide of all falshood, deceit, faigning, &c. Thus all his workes are most true, as his wonders, his iudgements, his waies, &c. *Reuel.* 15.3. & 16.7. *The worke of his hands are truth. Psal.* 111.7.

Secondly, this truth appeareth in his word; which word of God is most pure, and holy, as himselfe, *nay it is truth it selfe. Iohn* 17.17. This word of God, is either of the Law; or the Gospell; both are most true. *Thy Law*, saith *Dauid*, *is truth. Psal.* 119.142. So the Gospell is *a word of truth. Ephes.* 1.13. So againe, the word of truth, that is, *the Gospell. Coloss.* 1.5. It is called the word of truth in diuers respects. First, because it is the word of God,

who is truth it selfe. Secondly, because it containeth in it no falshood, but onely that which is true; Thirdly, because it is an especiall meanes to bring vs to the knowledge of the truth.

This word of God is true, whether we respect his threatnings, statutes, comforts, promises, both temporall, spirituall, and eternall: as *Paul* saith; *all the promises of God in Christ, are yea and Amen.* 2 *Cor.* 1 20. That is, most sure and certaine, for Christ his sake to be performed. *God the Father, who hath promised, is the God of truth.* *Psal.* 31.5. *God the Sonne, who hath merited the promises is truth it selfe.* *Iohn* 14. 6. *God the holy Ghost, who doth seale vnto vs the truth of the promises, euen in our hearts, he is the spirit of truth.* *Iohn* 14.17. Yea it is as possible for God to cease to be God, as to faile in the truth of his promises. This truth in God is infinite, it is immutable, vnchangeable, *and this truth endureth for euer and euer.* *Psalme* 117.2. Whosoeuer therefore is perswaded of this truth in God euery way, especially of his truth in his promises, (which we must doe, or else deny his word, and God himselfe) must needes hope in God. But this the wicked man beleeueth not, and therefore he hath no hope in the promises, especially in that maine promise of life eternall: he hath not faith to apply it to himselfe, and therefore indeed it is impossible for him to hope for it. And thus much of the second ground of our hope.

Of

4. Of Gods fidelity and faithfulnes: the third ground.

THe third ground of sound Hope, is the perswasion of Gods fidelity, and faithfulnes. God is said to be faithfull. First, because he standeth to his promise, neither doth he euer breake his couenant, as *Dauid* saith, or rather God himselfe: *I will neuer breake my couenant, nor alter the thing that is gone out of my mouth. Psal.* 89.34. *The Lord keepeth his mercy for vs for euermore and his couenant shall stand fast with vs for euer.* verse 28. Secondly the Lord is said to be faithfull, because *he is sound, true, and trustfull in his whole word. Tit.* 1. 9. It is called the faithfull word, amongst other reasons, for these two. First, because it come from God himselfe, who is the author of it, who is in this regard called faithfull. *Reuell.* 3. 14. *These things saith Amen, that faithfull and true witnes.* Secondly, because it is an ordinary meanes to beget faith in vs; *Faith commeth by hearing Gods word. Rom.* 10. 17. 3. God is said to be faithfull, because he is constant, and trusty, vnchangeable, and faithfull in preseruing his Church, & euery member thereof in safety; neither doth he euer leaue them destitute, but doth alwaies protect & defend them, especially in time of temptation. *God is faithfull, which will not suffer vs to be tempted aboue our strength, nor lay more on vs than we shall be able to beare. 1 Cor.* 10. 13. The Apostle therefore exhorting vs to hope, layeth this ground, saying; *Let vs keep the profession of our hope without wauering, because God is faithfull who hath promised. Heb.* 10. 23. So saith *Dauid*, *They that know*

thy name, will hope in thee, because thou Lord neuer faileſt them that ſeeke thee. Pſal 9. 10. Nay, God himſelfe hath made this faithfull promiſe, that he will neuer faile vs, nor forſake vs. *Heb.* 14.6. So that we may boldly (ſaith the Apoſtle) now ſay, *The Lord is my helper*, &c. verſ. 7. And againe, that the ſtableneſſe of Gods counſell, and his promiſe might appeare to the heires of promiſe more aboundantly, God bound himſelfe by an oath, that by two immutable things, wherein it is impoſſible that God ſhould lie, we might haue ſtrong conſolation, which haue our refuge to lay hold vpon that hope that is ſet before vs, &c. read *Heb.* 6.17.18. *God hath ſworne once by his holineſſe, that he will neuer faile Dauid. Pſal.* 89.3.5.

This reproueth that carnall doubting about the reſurrection, as though our bodies ſhould neuer riſe any more: many liuing like the Sadduces, who held this opinion, that there is no reſurrection of the dead. So many thouſands in this age, they are not aſhamed to ſay, they can ſee no reaſon in the world, how bodies, conſumed to nothing in the graue, drowned in the ſea, deuoured of wilde beaſts, ſhould riſe againe; and ſuch like. What ſaith *Iob*? He confutes them plainely, ſaying; *I am ſure that though after my skin, wormes deſtroy this my body, yet I ſhall ſee God in my fleſh, whom I my ſelfe ſhall ſee, and mine eies ſhall ſee, and none other for mee, though my raines are conſumed within me. Iob* 19.25.26.27. From whence we gather, that theſe ſame bodies that we carry about with vs while we liue, ſhall riſe againe after death. The ſame in ſubſtance

ſubſtance, not in quality. *Paul* is large in this point. 1 *Cor.* 15. Yet theſe carnall men ſay, there is no reſurrection, and therefore the promiſe of life eternall is fruſtrate, denying not onely the truth of Scripture but alſo Gods omnipotency, conſtancie, power, yea his faithfulneſſe in his promiſe *who keepeth his promiſe for euer, and his fidelity for euermore. Pſal.* 146.6.

4 *Of Gods power: the fourth ground.*

THe fourth and laſt ground of our Chriſtian Hope, is the perſwaſion of Gods power and omnipotency, that he is able to performe that which he hath promiſed. Thus did *Abraham* the Father of all the faithfull; when God promiſed to giue him a ſonne in his old age, within one yeere of an hundred, and *Sarah* his wife foureſcore yeeres old, *Abraham* hoped aboue hope, neither conſidering his owne vnability, his body being now dead, nor the deadneſſe of *Sarahs* wombe; but was perſwaded of the power of God, being fully aſſured, that God which had promiſed was able to performe his promiſe. *Rom.* 4. 21. So it muſt be with vs, his example muſt be our inſtruction; though many things, in regard of our ſelues, and ſecundary meanes, ſeeme impoſſible, yet we muſt be aſſured that with God all things are poſſible; he is both a Father, and an heauenly Father, God is our father therefore willing to performe, he is an heauenly father, and therefore able to performe his

his promise of life eternall and saluation.

This power of God is not any thing in God differing from the Essence of God, for it is the very Essence of God. It is an essentiall property in God, working and effecting all things in all things. This power is: first, infinite, in diuers respects; 1. In it owne nature and of it selfe: 2. In regard of the diuersity of obiects vnto which it doth extend it selfe. 3. In regard of the manifolde effects which it is able to doe, and bring to passe. 4. In respect of the action of this power, by which it worketh, and can worke: thus it is called exceeding great and mighty, *Ephes.*1.9. Secondly, this power is vniuersall ouer all the works of God. *All power is giuen to me*, saith Christ, *both in heauen and in earth*, Matth.28.18. Thirdly, it is immutable, inchangeable, eternall, euerlasting, either to crowne vs, if we obay God, and serue him vprightly; or to condemne vs, if wee disobey him, and liue in sinne securely. Fourthly, it is most certaine, for Gods power is shewne in raising the body of Christ from death, in making him to sit in heauenly places at the right hand of God: Therefore most certainely is hee as able to raise vp our dead bodies, and will raise them, and glorifie vs together with him: For where our head Christ is, there must needes his members, that is, the faithfull, be also. So Christ prayeth the Father, *that where hee is, there may we be, to behold his glory*, Iohn 17.24. Which could not be, except the power of God should appeare in raising our bodies againe; and vndoubtedly it shall be so, for GOD cannot

denie

denie the prayer of his onely begotten Sonne.

This power of God is two-fold: { *Absolute.* / *Actuall.*

The absolute power of God, is that, whereby God can doe whatsoeuer can be infinite, and yet will not: By this power God can doe all things absolutely and simply, which are absolutely and simply possible; that is, all things which imply no contradiction, or repugnancy to his nature or will; as by his absolute power could of very stones raise vp children vnto *Abraham*; and yet would not. I speake not here so much of this absolute power in this place, neither is it so proper to this matter in hand, being barely considered of it selfe alone.

The actuall power of God; is that, whereby he most powerfully doth all things which he willeth; of this I speake most properly in this place, of the power of God ioyned with his will, as being two inseparable properties in God, in the matter of our saluation. Thus God is able to saue vs, and performe his promise, because he willeth, and hath willed our saluation before all worlds: Therefore in confirming our hope, concerning the promise of life eternall, wee must not consider barely of Gods power and omnipotencie alone, but as it is ioyned with Gods will in his word reuealed; otherwise wee cannot perswade our selues aright of the sauing power of God, that hee is able to saue vs, vnlesse wee are perswaded, that his will is so towards vs. For wee beleeue the promise; the promise

misse is life eternall. This God willeth to all his, and because he willeth it, therefore hee is able to giue vs it.

Obiect. It is commonly obiected, euen of the wicked: God is omnipotent, almighty, a God of power, and therefore I shall be saued by him, he is able to saue me.

Answ. I answere. God is able to saue thee if hee will: But if his will be not to saue thee, howsoeuer his power be, hee cannot saue thee, because hee will not. The power of God in sauing any dependeth vpon his will, and not his will vpon his power; as namely, because GOD doth will my saluation. Hence I conclude most certainely I shall be saued, for GOD is able and powerfull to bring to passe that which he willeth: but if I barely consider of Gods omnipotencie, not ioyned with his will, I haue but small hope, or none at all, that I shall be saued: for if this were true that God is able, therefore he will saue me: then this would follow, that Gods will dependeth vpon his power; nay, it would follow, that all men shall be saued, because God is omnipotent. This therefore must teach vs to approue vnto our selues, that God hath willed our saluation; and not to depend vpon his power, further than his power hath relation to, and dependance on his vvill, reuealed in his word.

Obiect. But cannot this will of God in willing our saluation be hindred?

Answ. I answere. Gods will cannot by any meanes be hindred, howsoeuer some places of Scripture seeme

seeme to affirme the contrary, not being diligently obserued. For Gods will is omnipotent, which were not true, if it could be hindred. *God doth all things what so euer hee will, both in heauen and in earth*, saith, *Psal.* 115 3. *My counsell shall stand, I will doe whatsoeuer I will*, saith God, *Isaiah* 46. 10. *God according to his will, worketh in the Armie of heauen, and in the inhabitants of the earth, and none can stay his hand, or say vnto him, what doest thou*, Dan. 4. 32. *God hath mercy on whom he will; and whom hee will he hardneth*, as *Rom.* 9. 18. From whence we may conclude, that not onely the will of God is most certaine and firme for euer, but also that the saluation of all the Elect is most certaine, because God hath willed the same.

Quest. How may a man know that God hath willed his saluation, that so he may hope for it, not being deceiued?

Answ. I answere. God in his word hath willed the saluation of all those that truly beleeue in him, and can apply him vpon good ground to be their God and Sauiour. He then that can approue his true faith in Christ, may certainely conclude that God hath willed his saluation, otherwise hee cannot. This is plaine, as Christ himselfe saith: *This is the will of God, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life*, *Iohn* 6 40. Seeth him, that is, acknowledge him in his miracles and doctrine, to be true GOD &c. Whence we obserue, that as God willeth the end, namely eternall life, so he willeth the meanes, *viz.* faith in God, which whosoeuer want, cannot attaine

taine the end, namely, eternall life. Thus againe it is true, that God is omnipotent, and therefore will saue me, namely, if I beleeue in him, else not.

Obiect. But it may happily be obiected, *Whatsoeuer God willeth, that he doth*, Psal. 115. 3. *But God willeth that all men shall be saued*, 1 Tim. 2. verse 4. Therefore all men shall be saued, and may hope to be saued.

Answ. I answere. First, by all men, in that place of *Timothy*, is not vnderstood of euery particular person, but of all sorts of men, that is, beleeuers of all sorts, as well noble as ignoble, rich as poore, King as Subiect, Minister as people, Father as childe, Master as seruant. This is plaine out of the context, for in the first verse, *Paul exhorteth vs to pray for all men*, that is, *all sorts of men*, as he explaineth himselfe in the second verse: then he saith in the fourth verse, *God would haue all men to be saued*, that is, *all sorts of men*, that is, some of all sorts.

Secondly, I answere thus. Those words, *God will that all shall be saued*, must not be read alone, but with the next immediately following, *viz. and come to the acknowledgement of the trueth*: and so it is true, *that God will haue all men to be saued*, that is, *all those that come to the acknowledgement of the truth*, that is to say, *beleeuers*; and so it is explained, 1 *Tim.* 4. *The liuing God is the Sauiour of all men, specially of beleeuers*, Verse 10. Hee is the Sauiour, that is, conseruer of all men without exception, euen of Infidels; and bestoweth many blessings vpon them, namely for this life; but especially he is the Sauiour of those that beleeue, not onely

onely by conſeruing of them, but by giuing them eternall life and ſaluation. This ſhould teach vs to labour to attaine to the acknowledging of the truth: *his word is the truth, Iohn* 17.17. Not onely to know it, but to acknowledge it, that is, to be perſwaded in our hearts of the truth of it, and ſo to be ruled by it, and to ieopard our liues vpon it, and wholly to relye vpon it, as being the ordinary meanes of our ſaluation, and the truth that wee looke to be ſaued by; and ſo to practiſe it effectually in the whole courſe of our liues. *There are many*, ſaith *Paul, who are euer learning, and neuer able to come to the acknowledging of the truth*, 2 *Tim.* 3. 7. *Yea, reſiſters of the truth; men of corrupt mindes*, Verſe 8. This comes to paſſe, by reaſon of their filthy luſts, which hinder them from all goodneſſe, *Verſe 6.* But let all ſuch know, that God neuer willed their ſaluation, neither can ſuch haue any true hope in life eternall. And in this ſence we may truly ſay, God cannot ſaue them, becauſe he neuer willed it, his will is onely to ſaue beleeuers, and theſe onely ſhall be ſaued: Which confuteth that groſſe opinion of *Origen*, who held that all men in generall, ſhould be ſaued at laſt, yea, the very Diuels themſelues. Which opinion, doth not onely let looſe the reine to all iniquity, but euen is flat contrary to the word of God, which ſo often denounceth eternall damnation to vnbeleeuers; which cannot be eternall, if the damned ſhould once haue an end. And thus much of the foure grounds of Chriſtian Hope.

3. The manner how we are to Hope.

IT is a common fault amongst too many, that either they liue in ignorance and blindnesse, not knowing what belongeth to the seruice and worship of God; or else, if they know, what is to be done, what left vndone; they grosly erre in the manner of performing it; which is the chiefest point to be learned, and put in practise. Because therefore this Hope is one most principall grace, required in those that shall be saued, least any man should deceiue himselfe in the exercise of it, I thought it a most needefull point to set downe plainely the right manner of our Hope. The manner of our Hope is manifolde. It must be, first, with patience: Secondly, with assurance: Thirdly, with earnestnesse: Fourthly, with cheerefulnesse: Fiftly, with continuance.

1. Manner of our Hope.

First, wee must Hope with patience; *Nulla sunt bona, quæ agimus, si non æquanimiter proximorum mala toleramus*, saith *Gregorie*; that is, No things which wee doe are good, if wee beare not patiently the euils of our neighbours. If this be so in matters betweene man and man, how much more necessarie is patience towards GOD. For this cause our Sauiour Christ exhorteth vs to possesse our soules with patience. *Luke* 21. 19. So saith the Apostle: *Wee haue neede of patience, that after*

after we haue done the will of God, wee may receiue the promiſe, as *Hebrewes* 10. 36.

Wee haue neede of patience. Firſt, becauſe there are ſo many mockers and ſcoffers at our profeſſion, as who more hated than the true Chriſtian? This reaſon our Sauiour Chriſt alleadgeth, in that former place of *Luke* 21. *Verſe* 17. *You ſhall be hated of all men for my names ſake, therefore poſſeſſe your ſoules by patience.* Such mockers are deſcribed moſt excellently in the 2 *Pet.* 3. *Verſe* 3. 4. &c. *Who ſay, where is his comming and appearance? for ſince the Fathers died, all things continue alike from the beginning.* Then the vſe of it is ſet downe, *that we ſhould looke for patiently the comming of that day of God, by the which the heauens being on fire, ſhall be diſſolued, and the elements ſhall melt with heat*, Verſe 12. Though God deferre his comming, yet it is nothing: *Waite patiently: one day with God, is as a thouſand yeares, and a thouſand yeares as one day*, Verſe 8. God is not ſlacke, as ſome men count ſlackneſſe, but is patient, and long-ſuffering, and therefore deferres iudgement, that the number of the Elect might be accompliſhed, and that none of thoſe which hee hath appointed to be ſaued, ſhould periſh, *Verſe* 9. Therefore wee are not to thinke the time long, but to arme our ſelues with patience: *For yet a little while, and hee that ſhall come, will come, and will not tarie*, Hebrewes 10. Verſe 37. *The day of the Lord ſhall come as a Thiefe in the night*, that is, *ſuddainly and before wee are aware*, 2 Peter 3. Verſe 10. *Be patient therefore till*

1. *Reaſon.*

the comming of Christ; the Husbandman hath long patience for the fruit, and waiteth for it, be yee also patient, and remember the patience of Iob, Iames 5.7. 8.9.10.11.

2. *Reason.* Secondly, we haue neede of patience; because the obiect of our Hope is of things inuisible, which cannot be seene with any bodily eyes; it is the Hope of future good, not present; according as the Apostle hath it: *Rom.*8. 25. *If we hope for that we see not, we doe with patience abide for it.* When a man promiseth any reward, which afterward, euen many yeares, is to be performed, we see how patiently men doe expect and waite for the accomplishment: There is nothing can dismay them, nor breake off their patience: How much more then ought Christians to build vpon God, who neuer breaketh promise, and patiently to stay Gods leasure, and to be discouraged for nothing, how impossible it seemeth to flesh and bloud; *Yet my soule keepeth silence, or is patient*, saith *Dauid, for of him commeth my saluation*, Psalme 62.1. *I waited patiently for the Lord, and hee enclined vnto mee, and heard my cry*, Psalme 40 1. *My soule keep thou silence before God, for my hope is in him*, Psalme 62. 5. *Dauids* example must be our instruction. Wee are commaunded to performe this duty expressly: *Waite patiently vpon the Lord, and hope in him. Fret not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe*, Psal.37.7. *All things are written for our learning, that through patience and comfort of the Scriptures, wee might haue hope*, Rom. 15.4.

It

It is so necessary to Hope, that Hope is called Patience. *Let vs runne the race set before vs with patience*, as Christs example teacheth vs, *Heb.* 12.1.

Men may offend against this, *viz.* by Impatience; when men cannot endure any of Gods delayes. This is common in the wicked, who because God doth not presently fulfill his promises, grow most impatient, murmuring and repining against God. This is a grieuous sinne in whomsoeuer it is, it is an enemie to Hope. *Impatientia turbat animum, præterita bona delet, præsentia inficit, futura impedit*: That is, Impatience disturbeth the minde, it blotteth out all good things past, it infecteth good things present, it hindreth good things to come, saith the Philosopher. *God destroyeth the impatient and murmurers*, 1 *Cor.* 10.10. Iude calls wicked men, *murmurers and impatient, whom God will iudge*, Verse 15.16. *This impatience and murmuring displeased the Lord, and his wrath was kindled, and he consumed the vtmost part of the host*, Numb. 11.1.

All which should teach vs to arme our selues with patience, and if God hath promised, though he deferre his promise a long time, yet let vs hope with patience, knowing that God will neuer faile in his promises; as *Dauid* saith, *Surely the Lord will not faile his people, nor forsake his inheritance*, *Psal.* 94.14. This also should teach vs to vse the meanes to procure patience. First, to pray to God for it, for hee is the Author of it; *hee is the God of patience*, as *Paul* saith, *Rom.* 15.5. *It is the gift of*

God, Philip. 1. 29. Secondly, constantly to professe the Gospell, to heare the word, and practise it: thus it is called the word of patience, *Reuelation* 3.10. It was the commendation of the Churches of *Ephesus* and *Thiatira*, because they had patience, *Reuel.* 2. 19. Thirdly, wee must labour for the spirit of GOD, which may worke patience in vs, *for patience is a fruit of the Spirit*, Galathians 5.22.

2. Manner of our Hope.

Secondly, wee must hope with assurance. It is the nature of Faith and Hope to be certaine; and howsoeuer the best of vs at one time or other, are troubled with some doubting, and doe wauer, yet it is our duty, to striue against it, and to hope assuredly for the promise. Thus wee haue example in *Abraham*, *hee hoped aboue hope, being fully assured of the promise, hee was strengthened in faith*, *Romanes* 4.20.21. This assurance commeth from Faith; it is called a full perswasion. And as the Ship on the Sea, if it goeth with the full saile, and with the winde, it commeth at length to the shore stoutly, notwithstanding all the billowes and surges that shall arise: Euen so this assurance and full perswasion, carieth the soule most valiantly vnto the Hauen of eternall happinesse, notwithstanding all the malicious practises of the Diuell or his instruments, who by their swelling stormes of temptations, doe labour to make our soules to suffer shipwracke. This assurance is like to the maine pillar, which vpholdeth all the building, which being taken away, the whole building falls to the ground. So this assurance of our hope

vpholdeth

vpholdeth our ſpirituall building, which being wanting, the ſoule falleth, as it were, *in barathrum deſperationis*, that is, into the hell of deſpaire.

This aſſurance was in the Apoſtle *Paul*. 2 *Corinthians* 5.1.&c. *Wee know*, that is, *wee certainely hope, that when this earthly houſe of our body ſhall be deſtroyed, wee ſhall haue a building giuen of God, eternall in the heauen.* So againe, *Philip.*3.20. *Our conuerſation is in heauen, from whence wee looke for our Sauiour Chriſt*; that is, *wee doe with aſſurance waite for him.* Thus wee are exhorted, *to draw neere to Chriſt with a true heart, in aſſurance of faith*, Heb.10.22. *And to hope without wauering*, Verſe 23. *Wee muſt hold faſt in aſſurance, the hope that is ſet before vs*, Heb.6.18. Thus Hope is compared to an Anchor, becauſe of the certainety and ſtability of it, *Heb.*6.19. As an Anchor ſtayeth and holdeth the Ship that it ſhall not be caried away with the tempeſt, and ſo running againſt rockes, ſuffer ſhipwracke: Euen ſo, Hope it ſtayeth and vpholdeth our ſoule, which is a Ship, in the middeſt of all temptations: For the ſoule is toſſed vp and downe in the Sea of this troubleſome world, with manifold calamities, miſery, vexation, doubtings, feares, and ſuch like. If wee had not this Anchor of Hope, wee ſhould be caried away with euery temptation. From whence wee note, that this aſſurance is not in the wicked: For as the Anchor lieth hidden vnder the waters, ſo is Hope and all aſſurance hidden from the eyes of wicked men: whereupon it falleth out, that many times they fall to deſpaire, and to make away themſelues;

as *Achitophel* hanged himselfe, and so did *Iudas*: 2 *Sam.* 17. 23. and *Matth.* 27.

But some doe obiect as the Papist, saying; It is too great presumption, to assure ones selfe of saluation. Therefore they hold it vnlawfull to perswade ourselues certainely, that we shall be saued in the world to come.

I answere. If it be too great presumption, why doe the holy Scriptures exhort vs thereunto often; and why doth the Scripture make such large promises, to those that can certainely perswade themselues of their saluation? First, wee are exhorted to make our calling and election sure, and so consequently our saluation, 2 *Pet.* 1. 10. And sundry other places. Secondly, we haue expresse promises, *that he that beleeueth, shall be saued*, as *Mark* 16. 16. *Iohn* 3. 16. *He that is elected shall be glorified*; as *Rom.* 8. 36. and such like, infinite in Scripture. But I meane not to make a matter of Controuersie of it, nor to handle it as a Controuersie, being so soundly and profoundly handled by Doctor *Willet*, in his Controuersies: onely this I conclude, that it is a diuelliſh and diabolicall opinion of the Papist, to teach any to doubt of their saluation, which not onely is a denying of the Scriptures, but also a depriuing a man of all comfort in the world to come.

Obiect. But further: some will obiect; I would hope, but that I see my owne vnworthinesse, and my sinnes so many, that I am not worthy of eternall life, and therefore I cannot assure my selfe of it, and so hope with assurance, &c.

I an-

Answ.

I answere. No man indeede is worthy, but altogether vnworthy, but our hope must not be grounded on our worthinesse, but on the mercy, goodnesse, and bounty of God. Looke then that thy conscience worke not feare and doubting in thee; let not thy sinnes dismay thee: but know this, if thou hast faith in the promises, if thou hast a true and vnfaigned repentance for thy sinnes, if thou be truly humbled before God, if thou be sorie for thy sin with godly sorrow, if thou be ashamed of sinne, and hast a full purpose of heart to forsake all sinne, know, I say, that thy hope may be certaine. For the Lord is gracious and mercifull, and hath made a faithfull promise, from which he cannot goe backe, that *whosoeuer beleeueth in him shall be saued, Iohn* 3. 16. Now when God hath made such a promise, wee are not to looke on our owne worthinesse, or the multitude of sinnes which are in vs; but we are to despaire in our selues, and hope onely in the goodnesse and powerfulnesse of God, who hath so promised: If thy faith and hope be weake, labour for a greater measure of them; haue a care to keepe a good conscience, and faith in the promise, and certainely thy hope shall be accomplished, because it is grounded on God that promised.

Consider againe of *Abrahams* hope, which, as in this, so in all other respects is the patterne of all our hope; *Abraham* considered not his owne vnability, nor the deadnesse of *Sarahs* wombe, &c. yet his hope was most certaine, *being grounded on God, who had promised, Rom.* 4. It is the pollicy of the

the Diuell to tempt vs, to make vs full of doubt, and to trouble vs with manifold feares, insomuch that many are afraide a long time together, and they know not for what, and yet in the meane time they are godly disposed, they grieue for their sins, and labour to forsake them, they belieue God in his promises. Let all such know their hope is certaine they shall bee saued, though they are not in themselues worthy: Christ hath redeemed them from Hell, sinne, death and condemnation; *So that now there is no condemnation to them which are in Christ Iesus, which walke not after the flesh but after the spirit*, Rom. 8. 1. The law requireth perfect obedience, yea, *But Christ hath redeemed vs from the curse of the law, being made a curse for vs*, Galath. 3. 13. Euery sinne is mortall: yea, but all sinnes which in themselues are mortall, become veniall to the faithfull through Christ, and for his sake are pardoned. *If any of the faithfull sinne, they haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes*: 1. *Iohn* 2. 1. 2. These and the like should comfort vs in the middest of all our feares; knowing that our hope is most certaine, notwithstanding our vnworthines, wants and infirmities: for God hath promised, and he is both willing and able to performe it.

Obiect. But further it may be obiected; I would hope, but alas, how can I? for my obedience is so small, so imperfect, so weake, that I cannot looke vp with any cheerefulnesse, neither can I hope for saluation, seeing all my best actions is as a menstruous cloath, and oftentimes I fall into one sinne or other,

other, though indeede againſt my will, all which make me that I cannot haue that aſſurance which otherwiſe I might.

Anſw. Ianſwere. Neuer diſcourage thy ſelfe becauſe thy obedience is vnperfect, for it is impoſſible it ſhould bee otherwiſe, for it is true that our beſt actions are like a menſtruous cloath. Labour to performe vpright obedience, and ſtriue to attaine to perfection as much as is poſſible, vſe the meanes of thy ſaluation, haue an hungring and thirſting deſire to doe more, and know for thy comfort, that the Lord accepteth of thy deſires, as if the thing it ſelfe were done. *Hee accepteth of the will for the deede.* 2 *Cor.* 8 12. *Quicquid vis, et non potes, factum Deus computat: Non eſt conſiderandum, quid homo faciat, ſed quo animo, et voluntate facit*, that is, What thou wouldeſt doe, and cannot, God accepteth it as done: we muſt not conſider what a man can doe, but with what mind and will he doth it, ſaith *Auguſtine*. Againe, if thou falleſt into ſinne ſometimes, know it is the ſtate of the beſt to ſinne one time or other: *In many things wee offend all.* *Iames* 3. 2. *Paul* himſelfe had a conflict and combate betweene his fleſh and the ſpirit, that, *What good he would haue done, he could not, and the euill which he would not haue done, that he did.* *Rom.* 7. 19. There is no man liuing but ſhall one time or other fall into ſinne. *If we ſay*, that is, *I Iohn, and my fellow Apoſtles, that wee haue no ſinne, there is no truth in vs.* 1. *Iohn* 1. 8. Seeing then it cannot be otherwiſe but we ſhall ſinne, examine thy ſelfe, haſt thou reſolued againſt ſuch a ſinne, haſt thou prayed

prayed against it? hast thou shunned the occasions that lead thee thereunto? hast thou no purpose to commit it, doest thou striue against it? doest thou not continue in sinne? doest thou not sinne vpon euill custome and practise of sinning? art thou ouertaken against thy will and purpose of thy heart? art thou humbled more by thy fall? art thou more displeased with thy sinne? art thou more angrie with thy selfe for being so ouer-taken? doest thou grieue the more? doth thy fall make thee more watchfull ouer thy selfe for time to come? doest thou now loath this thy sinne more than euer thou louedst it? and doest thou renew thy purpose of heart, and thy resolution against that and all other sinnes for time to come? Know then, that notwithstanding thy imperfections, infirmities, and weakenesse, thy hope may be most certaine: *For a broken and contrite heart the Lord will not despise. Psal.* 51. 17. *And blessed are the poore in spirit, for theirs is the kingdome of Heauen.* As Mathew 5. 3. *Blessed are they which mourne, for they shall bee comforted,* vers. 4. *The power of God is made perfect through our weakenesse.* 2 Cor. 12, 9.

Quest. Whether may our hope be certaine concerning the saluation of others that liue or dye?

Answ. I answere. Wee must iudge charitably of all, euen of the worst, and hope the best; but as for the godly, faithfull, penitent, and true beleeuers, our hope may and ought to be most certaine that they shall be saued, because the promise of God is most certaine to all beleeuers, that they shall haue life eternall. *Our hope* (saith *Paul*) *is stedfast concerning you,*

you, in as much as we know, that as ye are partakers of the sufferings, so ye shall be partakers of the consolation. 2 Cor. 1. 7. And so saith *Paul, I would not haue you sorrow (excessiuely) for the dead, as men without hope; namely, of the glorious resurrection of the faithfull*, of whom hee speaketh heare onely, 1 *Thes.* 4. 13. And so for all the people of God, who haue liued and dyed in the feare of God, whether it be husband or wife, father or mother, or childe, or brethren, or sisters, or kindred, or friends, this is our comfort, that they liued in the faith of Christ, and dyed in the Lord, and our hope is most certaine that their soules are gone to the Lord, to be euer with the Lord. This is the assurance of our hope, grounded on the goodnesse and power of God, *Who hath promised to shew mercy to thousands that loue him, and keepe his commandements.* Exod. 20. And were it not for this hope we could neuer haue any true comfort nor ioy in the death of any, but excessiuely sorrow and mourne for those that depart hence, like the heathen which know not God, nor haue any hope, as the Apostle describes them, 1 *Thes.* 4. 13. This is called of some *Spes Charitatis, non fidei*, the hope of Charity onely, not of faith.

Men may offend about this assurance. First, by doubting of their saluation, as the Papists teach others to doe. Secondly, by infidelity, not being throughly perswaded of the goodnesse of God, nor beleeuing his promises, from whence arise, waueringe, perplexitie, feare, and such like. Thirdly, by placing and grounding their Hope vpon their owne

owne vnworthyneſſe, infirmities, ſinnes, and ſo not vpon God. Indeede, if ſaluation did depend vpon mortall man, we might make a doubt of it, but being in the hands of almighty God, we haue no cauſe to doubt of it. God the Father hath promiſed vs ſaluation, Chriſt the Sonne hath merited the ſame for vs, that is, *Belieuers*; the holy Ghoſt hath ſealed the truth of the promiſe in our hearts; and therefore let vs hope aſſuredly that we ſhall be partakers of it. And thus much of the ſecond manner of our hope, that is, with aſſurance.

3. Manner of our hope.

The third manner of our hope muſt be with earneſtneſſe. This earneſtneſſe is a feruent deſire of the ſoule, looking and earneſtly expecting the day of Chriſt, and the accompliſhment of the promiſe, as when a man knoweth his louing friend will come to his houſe, he is euer looking out of doore, and euen longeth for his comming. Euen ſo, Chriſt hauing made ſuch a faithfull promiſe vnto vs of life eternall, and that he will come againe the ſecond time to raiſe our bodies, and to giue vs an eternall inheritance, our hope muſt be earneſt, we muſt long for this our chiefeſt friend, and earneſtly deſire his comming. Thus it is called a feruent deſire, or an earneſt expectation, as the Greeke word ἀποκαραδοκία, ſignifies. *Rom.* 8. 19. It is called *A groaning or ſighing in our ſelues, waiting for the redemption of our bodies. verſ.* 23. It is called a thirſting, as a man being very dry by reaſon of his trauell, he doth long for, and earneſtly deſireth drinke to quench his thirſt; ſo we, who are trauailing to our heauenly City, our long home, we muſt haue, as it were,

Expectans, quaſi extra ſe poſitus ſpectans.

were, a thirsting desire for to see God, and to enioy the glorious presence of God and his holy Angels. Thus saith *Dauid* most excellently, *Psal.* 42. 1. 2. *As the Hart desireth the water-brookes, so panteth my soule after thee O God: My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God?* Againe, *Mine eyes faile whiles I wait for my God*, Psal. 69. 3. *My soule longeth and fainteth for God*, Psal. 84. 2. *Mine eyes haue failed in waiting for thy saluation, and for thy iust promise*, Psal. 119. 123. *I haue longed for thy saluation O Lord*, vers. 174. *My soule waiteth for the Lord, more than the morning watch watcheth for the morning*, Psal. 130. 6. All which places doe expresse the earnestnesse of *Dauids* hope, which ought to be a patterne to all, to teach vs to doe the like; and this is according to our prayer, or rather the Lords prayer, when we pray, *Thy Kingdome come.*

In this earnestnes, we see those things to be required. First, an inward griefe of heart, because of the absence of the things hoped for, as namely, the glorious resurrection of the godly, the vnspeakable ioyes which the Lord hath prepared for those that loue him. This made *Paul* wish and desire *to be dissolued, and to be with Christ.* Phil. 1. 23. 1.

Secondly, there is an hearty longing or vehement desire, looking earnestly, and with a whole desire, for the possession of the saluation promised; as *Paul* did, *Pheartily looke for, and hope.* Phil. 1. 20. We should neuer thinke we haue or can haue any true felicity in this life; and therefore hope vehemently, 2.

mently, feruently, and earnestly for the future glory, which onely will comfort vs in the middest of all discomforts.

3. Thirdly, there is required a true loue towards God, as a friend comming to our house, if we loue him not we neuer long for him, but wish him farther off. So, if we loue not God, wee cannot haue this feruent desire, this hungring and thirsting after him; but we shall either with the wicked thinke that GOD will not come at all, as those *Mockers which walke after their lusts, and say, where is the promise of his comming?* 2 *Pet.* 3. 3. 4. Or else, wee shall wish that that day might neuer come, and so thinke it best for vs to be here still; and so by this meanes liue securely in our sinnes, vnprepared for the life to come, wee shall doe as the wicked, cry, *Peace and safety, when as sudden destruction shall come vpon vs vnawares, as trauaile vpon a woman with childe, and we shall not escape.* 1 *Thes.* 5. 3. For this cause *Paul* ioyneth both these together, loue and hope, saying, *The Lord guide your hearts to the loue of God, and waiting for of Christ.* 2 *Thes.* 3. 5. For he that loueth not God can neuer earnestly expect him or waite for him, neither can he that grieueth not for the absence of the saluation promised, *viz.* the full fruition of it, nor he that neuer groaneth and sigheth for the possession of it. *Desiderium sinus est cordis, et qui non desiderat, intus est mutus Deo,* saith *Augustine*, that is, this desire is the creeke of the heart, and he that doth not thus long after or desire, is dumbe before God. *In qualitate desiderij potest honesta meus cognosci*, that is, In the quality

quality of our desire, an honest minde may be knowne. In a word, it putteth a maine difference betweene the godly and the wicked. *Cassiodor.*

This earnest desire must be daily renewed and increased, and the longer the thing hoped for is deferred, the more must we desire it, and long after it. To this purpose saith *Salomon, Hope deferred paineth the heart, or is the fainting of the heart, but when the desire commeth it is a tree of life*, Prou. 13. 12. *Quò diutius abest, quod desideratur, tantò expectantis desideria, maiori quadam vi amoris ignescunt*, saith *Ambrose*. That is, The longer that is absent which is longed after, by so much the more the desires of him that waiteth are set on fire, as it were, with a greater force of loue. *Cuncta desideria, dilatione crescunt, si autem dilatione deficiunt, desideria non fuerunt*, saith *Gregorie*. That is, All desires or longings doe grow and encrease by delay, but if by delay they faile, they neuer were true desires. Thus the Church, the Spouse, is sicke of loue for Christ her husband, as we read, *Cant.* 2. 5. No sooner doth Christ say *I come quickly*, but presently the Church saith, *Come Lord Iesus, come quickly*: which signifieth the earnest desire that the faithfull haue to see Christ, as *Reuel.* 22. 20. and this desire ought we all to haue, if we be led by the spirit of God, as *Iohn* was.

By all this we note that the wicked haue no true hope, for they desire no more the comming of Christ, then the theefe doth the comming of the Iudge: the day of Christ to them is an heauy day, a blacke day, a feare full day, a day of terrour and

horrour, a day of doome, the consideration of that day encreaseth their feare, it breedeth horrour in their mindes, they may hope for a generall resurrection, but for the glorious resurrection that onely belongeth to the godly, this they can neuer hope for or desire, seeing God neuer made any promise to them of the same. And this be said for the third manner.

4. Manner of our hope.

The fourth manner of our hope is to hope with cheerefulnesse. This cheerefulnesse is an inward reioycing in the heart, proceeding from the perswasion of participation of celestiall glory in the world to come.

This reioycing is not in the wicked, neither can be, for their ioy is onely in this life, in the pleasures, vanities, and delights of this world: they haue no part in the life to come. *They are strangers from the couenant of promise, and haue no hope, and are without God in the world*, Ephesians 2.12. So saith *Iob*, *The reioycing of the wicked is but short, and the ioy of Hypocrites is but a moment*, Iob 20. 5. *Euen in laughter their heart is sorrowfull, and the end of Hypocrites mirth is heauinesse*, Prouerbs 14. 13. *The wicked shall be cast away for his malice, but the righteous man hath hope in his death*, verse 32. *In the feare of God is an assured strength, and his children shall haue hope*, verse 26. By all which we may gather another difference betweene the godly and the wicked; the godly onely haue true hope, and so consequently reioycing: their hearts doe leape within them for ioy, because they know assuredly that they shall one day be partakers of

of the glory of God. *For this cauſe (Paul* ſaith) *Wee*, that is, *the faithfull, reioyce vnder the hope of the glorie of God*, Romans 5. 3. That is to ſay, Wee reioyce becauſe wee doe hope aſſuredly to enioy at laſt the full fruition of eternall glory. But the wicked can haue no ſuch reioycing, becauſe hee wanteth hope it ſelfe, which hope being wanting, none can reioyce with any ſound ioy. This reioycing therefore is incident onely to the Elect and true belieuers, whoſe hearts are rauiſhed with ioy vnſpeakeable, for the hopes ſake layd vp for them in heauen.

Whoſoeuer hath not this reioycing inwardly in his heart, ariſing from the perſwaſion of poſſeſſion of life eternall, cannot conclude that hee is the childe of GOD; for if hee be iuſtified by faith, this reioycing doth neceſſarily follow, as *Romans* 5. 1. 2. 3. &c. It is ſo neceſſary a fruit of faith, that hee that wanteth it, wanteth faith it ſelfe.

To this duty of reioycing wee are exhorted, *Romans* 12. 12. *Reioyce in hope.* So did *Danid*, *Pſalm.* 84. 2. *My ſoule longeth for God, my fleſh reioyceth in the liuing God.* The promiſe that God made to *Danid*, did quicken him, *Pſalme* 119. 50. *Reioyce yee, and be glad, for great is your reward in heauen.* Mathew 5. 12. The conſideration of the great reward in heauen muſt cauſe vs to reioyce. *Reioyce, becauſe your names are written in Heauen*, Luke 10. 20. That is, Reioyce in this becauſe you are elected and choſen to life eternall; for true and ſound ioy ariſeth from faith, whereby we perſwade our ſelues

of GODS electing of vs before all worlds. This wee beleeue by feeling the diuine vocation and calling of vs to repentance, by the desire of the grace of GOD, by beleeuing the remission of sinnes for the satisfaction of CHRIST, and by the studie of good workes, to testifie our thankefulnesse towards God.

This further is confirmed by the example of our Father *Abraham*, who seeing the day of Christ a farre off, *reioyced, and was glad*, Iohn 8. 56. And yet this was but the day of Christs humiliation: Much more then ought wee, who are beleeuers in CHRIST, fully exhibited, to reioyce in the day of his exaltation, and the day of our glorification by him. He that thus hopeth with chearefulnesse and reioycing vpon a good ground, shall assuredly enter into eternall ioy, there to raigne with Christ for euermore.

This reioycing is in none but such as are certainely perswaded of their election. The elect onely reioyce with ioy vnspeakeable and glorious, receiuing the end of their faith, *viz. The saluation of their soules*, 1 Peter 1. 8. 9. What greater ioy then this can be to a Christian soule, than to be certaine of their saluation?

This caused *Dauid* to vtter these words, saying: *For this cause* (namely, because God was his God, and his saluation) *my heart is glad, my tongue reioyceth, my flesh also doth rest in hope; For thou wilt not leaue my soule in the graue, neither wilt thou suffer thine holie one to see corruption.* Psalme 16. 9. 10.

Mine

Mine heart ſhall reioyce in thy ſaluation O Lord, Pſal. 13. 5. *I will reioyce in God becauſe of his word*, Pſal. 56. 4. So ſhould we becauſe God hath promiſed, and giuen vs his word, reioyce in the ſame, becauſe his word is himſelfe, moſt certaine, moſt true: *This is the promiſe that hee hath promiſed vs, namely, eternall life.* 1 Iohn 2. 25.

This reioycing is neceſſary both in proſperity and aduerſity, therefore ſaith *Paul, Reioyce alwaies, againe, I ſay reioyce*, Phil. 4. 4. If proſperity commeth reioyce, reioyce not carnally, but ſpiritually in the Lord, from whom commeth al good things. If aduerſity commeth, reioyce, eſpecially if it be for the profeſſion of Chriſt: *For all things ſhall turne to our good*, Rom. 8. Thus the three Children, whoſe hope was in God, *in the middeſt of the furnace reioyced*, Dan. 3. So the Apoſtles, *Acts* 4. It proceedeth from faith: *you beleeuing, reioyce with ioy vnſpeakeable*, 1 Pet. 1. 8. So, *being iuſtified by faith, we reioyce*, Rom. 5. 3. For faith perſwadeth the mind of the promiſe, from whence this reioycing ſpringeth. It is wrought by the ſpirit, wherefore it is called *a fruit of the ſpirit*, Galath. 5. 22. that is, *ſpirituall ioy*. It is nouriſhed and encreaſed, 1. By hearing the word of God diligentlie taught. So it was in the two Diſciples going to *Emaus*, when Chriſt ſpake to them and interpreted the Scriptures, *Luk.* 24. 32. So ſaith our Sauiour Chriſt. Theſe things haue I ſpoken vnto you, that your ioy may be full. 2. By receiuing the Sacraments, for by theſe as by ſeales, the promiſes are ſealed and confirmed, by which our faith is eſtabliſhed & ſo

our ioy in the promises. 3. By praier publicke & priuate. 4. By keeping faith & a good conscience. 5. By calling to mind the vnspeakable goodnes of God, in electing, creating, redeeming, adopting, iustifying, sanctifying, regenerating vs, and promising vs that eternall life. And this be said for the fourth manner of our hope.

5. Manner of our hope.

The fift manner of our hope is to hope with continuance. *Ægroto dum anima est, spes est*, saith the Prouerbe, that is, In the sicke party while there is life there is hope: the meaning of which may well be applyed to vs, that we should neuer cast away our hope in the middest of greatest afflictions. Hope is like to a staffe which doth vphold vs in our iourney that wee fall not, hee that leaneth not on this must needes fall into the pit of despaire. The nature of hope is the same with faith from whence it springeth, that is, perpetuall: It will not yeeld to the temptation, but encountreth with the mighty billowes of the raging sea of this troublesome world; neither can it be vtterly damped by the subtill temptations of the diuell, but it remaineth sound, sure, and stedfast, vnto the end, and in the end. *Hope in the Lord for euer, for in him there is strength for euermore. Esay. 26. 4.*

1. *Reasons.* 1.

There is great reason why our hope should be thus stedfast and vnmoouable, because, first, the malice of the wicked, the temptations of Sathan, the scoffes of the world, the corruption of our nature, are continually, euery day, euery weeke, moneth, and yeare, molesting and troubling vs with feares, doubtings, wauering, or egging vs on to cast off

off all hope, and so to be discouraged, and dispaire of the mercy of God, wholly seeking our destruction. *The diuell our aduersary goeth about continually like a roaring Lyon, seeking whom hee may deuoure*, 1 Peter 5. 8. *whom resist stedfast in faith*, vers. 9.

2. Secondly, our hope must be stedfast, because all our sinnes are pardoned in Christ, he hath nailed them to his crosse, he hath satisfied the iustice and wrath of God for vs, he hath redeemed vs, he is our aduocate, he maketh continuall intercession for vs to the Father, and thankes be vnto God, hee hath giuen vs victory through our Lord Iesus Christ, *and therefore be yee stedfast and vnmoouable, &c.* 1 Cor. 15. 57. 58.

3. Thirdly, because the promise is made to none but those that endure and hold out vnto the end; Thus, *He that continueth vnto the end shall be saued*, Math. 24. 13. *Be not weary in well doing, for in due time ye shall reape, if yee faint not*, Gal. 6. 9. *A wauering man is like a waue of the sea, tost with the winde, and carried away, hee is vnconstant in all his waies, and shall receiue nothing of the Lord.* Iam. 1. 6. 7.

4. Fourthly, because vnlesse our hope be constant, we are none of Gods Children, none of his spirituall temple, neither doth God dwell in our hearts by his spirit. Excellent is that place of the Apostle; *We* (saith he) *are Gods owne house, if we hold fast the confidence, and the reioycing of the hope vnto the end*, Heb. 3. 6. By this reason and the former, it is most euident that it is not sufficient to begin to hope, and beleiue, but we must perseuere, and hope vnto

the end, against all temptations whatsoeuer. *Thus to him that ouercommeth will I graunt* (saith Christ) *to sit with me in my throne.* Reuel. 3. 21.

The Scripture is plentifull to this purpose. *That which yee haue already, holde fast till I come*, saith Christ, *Reuel.* 2.25. *Hold that which thou hast: let no man take thy Crowne.* Reuel. 3. 11. *Let vs keepe the profession of our hope, &c.* Heb. 10. 23. *Thus it is called the anchor of our soules, both sure and stedfast*, Heb. 6. 19. *Let vs not therefore forsake the promise of entring into Gods rest, least wee be deprived of the same*, Hebr. 4. 1. That is, let vs not cast away our faith and hope in the promise of life eternall, for if we doe, we shall neuer be partakers of it. *I will waite continually*, saith *Dauid*, Psal. 71. 14. *We shall be presented without fault in Gods sight, if we be not moued away from our hope.* Col. 1.23.

It is a maine difference betweene the hope of Hipocrites, and the godly; for a wicked mans hope, is but for a time, and therefore no true hope. The Hypocrites hopes are like to *Adams* figge-leaues, euery blast of temptation bloweth them away, if the consideration of the greatnesse of their sinnes commeth into their minds, they despaire as *Cain* did, *Gen.* 4.13. If the consideration of the day of account, & of iudgement, then they are possessed with a slauish feare, the diuell neuer leauing them, but hunting them to despaire, as *Iudas*, *Saul*, *Achitophel*, and such like. *The Hipocrites hope is as the house of a Spider.* Iob. 8. 13. that is, soone at an end, soone vanished. Thus their consciences are perplexed, their vnderstanding darkned, their iudgements

ments blinded, and their hearts hardened, and all their hope cut off and vtterly extinguished. But it is not so with the godly, but their hope is sure and firme, come what will come: such was the hope of *Iob*, *Though the Lord should kill him, yet hee would hope in him*, Iob 13. 15. Such was the hope of *Abraham*. God said, *In Isaack shall thy seed be called, and should be as the starres of the Firmament*, and yet God commandeth *Abraham* to kill *Isaack*. This to flesh and bloud, and blinde reason, was very strange: for if *Isaack* must be killed, which way might *Abraham* haue said, *shall the promise be performed*? But *Abraham* consulted not with his owne blinde reason, but hoped aboue hope, constantly. So saith *Dauid*, speaking in the future tense, signifying continuance, *I will waite, and I will hope in the Lord. I will hope in thy name*, as *Psal.* 52. 9. So saith the Prophet *Micah*, *I will looke vnto the Lord, I will waite for God my Sauiour*, Micah 7.7. Therefore saith *Dauid*, *be strong and hope in the Lord*, signifying continuance, as *Psal.* 27. 14. And so must wee all follow these examples, namely, to be fully assured of the promise of God towards vs, and so to hope in him constantly, both in sickenesse and health, aduersity and prosperity, euen to death, and in death; *The godly man hath hope euen in death*, as *Prouer.* 14.32. And thus much of the whole manner of Christian Hope.

Of

5. *Of the Meanes to attaine to Hope.*

Meanes. 1

THe Meanes to attaine to this vertue of Christian Hope are these. First, diligent and feruent Prayer. God is the God of Hope, and hee that will haue hope, must aske it of him: He is not onely the Author of it, *Rom.* 15. 13. but the giuer of it vnto those that are his, 2 *Thess.* 2. 16. Hee is both the owner and the donor of it, especially to those that aske it. Thus *Paul* prayed to God to giue the Ephesians this hope, *Ephes.* 1. 18. He is the augmenter of our hope, and makes it to encrease more and more; for which encrease we are also to pray, and to aske the same at the hands of the God of hope. So did S. *Paul* for the Romanes. *The God of hope giue you, and fill you with ioy and peace in beleeuing, that yee may abound in hope,* Rom. 15. 13. *Euery good and perfect gift commeth from aboue, Iames* 1. 17. if euery good thing, then Hope. *Thus God is called the God of all grace, who strengtheneth, confirmeth, and stablisheth vs,* 1 *Pet.* 5. 10. Prayer is the most effectuall meanes to obtaine any blessing or grace at the hand of God. *Therefore if any man want, let him aske of God, and it shall be giuen him, and that liberally,* Iames 1. 5. *but wee must aske without wauering, Verse* 6. He that doth not call vpon God, and vse diligent prayer vnto God, must not looke to haue this hope, much lesse the encrease of it: *Yee get nothing, because yee aske not,* Iames 4. 2. *and some aske, and yet receiue not,*

not, because they aske amisse, Verse 3. amisse, either in the matter, or in the manner.

Secondly, we must labour for a full perswasion of the goodnesse, truth, fidelity, and power of God towards vs, from whence ariseth not onely hope it selfe, but also the encrease of our hope; where this perswasion is wanting, there can be no hope. For this cause, saith *Paul*, in the place before alleadged; *You being filled with ioy and peace in beleeuing, abound in Hope*, *Rom.* 15.13. Thus faith and hope are ioyned together; *that your faith and hope might be in God*, 1 *Pet.* 1.21. If there be a sound faith, hope will necessarily follow, but when the minde is vnsetled, vnstablished, vnstedfast, wauering with doubts, feares, and vnbeliefe, it cannot possibly be that true hope should be in that man. There are three things, saith *Bernard*, in which my whole hope consisteth, *Charitas adoptionis, veritas promissionis; potestas redditionis*; That is, Gods loue of adoption, his truth of his promise, his power of performing his promise. *Scio cui credidi, et certus sum, quia in charitate nimia adoptauit me; quia verax est in promissione, quia potens in exhibitione*, saith the same Father. That is; I know whom I haue beleeued, and therefore I am certaine in hoping, because hee hath adopted me in exceeding great loue, because hee is true in his promise, because he is powerfull in performing. This is the three-fold gable, which is not easily broken, and which wee ought by faith to tye our selues vnto, that the perswasion thereof may lift vp our hearts, and draw vs to the sight of the glory of GOD. 2.

Nemo

Nemo potest amare, nec sperare, qui non crediderit, saith *Gregorie*; That is, No man can loue, nor hope, who hath not beleiued. Whereupon the Apostle saith, *Faith is the ground of things hoped for. Heb.* 11.1.

3 Thirdly, wee must labour to haue a true experience of Gods loue and fauour toward vs: if God hath giuen vs temporall things, he is able to giue vs spirituall blessings, if he hath giuen vs spirituall, vndoubtedly he will giue vs eternall, *viz.* eternall life and saluation. Little *Dauid*, being but a Boy, going to fight with great *Goliah*, who was a man of warre from his youth, *Saul* told him, that hee was not able to fight with him: Saith *Dauid, I haue experience of the fauour of God, how he deliuered me from the Lion and Beare, therefore hee will giue this Philistime into my hands also. For*, saith *Dauid, I come in the name of the Lord*; reade at large, 1 *Sam.* 17. *Verse* 31. 32. 33, &c. to 51. This his experience was a meanes of this hope and confidence in God. So should we who are true Christians, hope by experience of Gods fauour. If he hath giuen vs his Sonne, *he will giue vs all things with him, Rom.* 8.32. if all things, then life eternall and saluation. And this is that which *Paul* saith: *Experience doth bring forth hope, Rom.* 5.4.

We must call to minde the goodnesse of God, and his kinde dealing towards vs from time to time, his creating of vs, preseruation, redemption, adoption, vocation, iustification, sanctification, regeneration. Remember his old louing kindnesse, in deliuering vs from so many dangers and perils,

perils, ſo many croſſes, afflictions, and tribulations, and thus wee ſhall be ſtirred vp to hope in God. Remember how God raiſed vp Ieſus from the dead, and made him to ſit in heauenly places, therefore he is as able to doe the ſame for vs, and will doe it. Theſe things I ſay, will cauſe vs to hope in him: But he that cannot finde and feele the experience of Gods fauour towards him, hee cannot haue true hope; when temptation commeth, he waxeth faint. For this cauſe, ſaith *Ieremie*; *I conſider this in mine heart, therefore I haue hope*, *Lam.*3.21.

Fourthly, wee muſt put vpon vs the whole armour of God; that is, firſt, the girdle of verity, that is, conſtancie in the doctrine and truth of God. Secondly, the breaſt-plate of righteouſneſſe, that is, the ſtudy of holineſſe; for as the breaſt-plate defendeth the breaſt of the Souldier, ſo doth the ſtudy of ſanctity and holineſſe keepe out the Diuell from entring into our hearts. Thirdly, our feete muſt be ſhod with the preparation of the Goſpell of peace; that is, there muſt be a great readineſſe to profeſſe and confeſſe the Goſpell of Chriſt, and Chriſt himſelfe: it is called the Goſpel of peace, becauſe it preacheth reconciliation with God by Chriſt. Fourthly, the ſhield of faith. Fiftly, the helmet of ſaluation. Sixtly, the ſword of the ſpirit, which is the word of God. Thus doing, we ſhall ſtand faſt againſt all the fiery darts of Satans temptations, without doubts, feares, and deſpaire, *Epheſ.*6.11.12.13.14.&c. He that wanteth this ſpirituall armour, is no fit Souldier for Chriſts battels; and 4

and he is able neither to defend himselfe from Sathans blowes, nor yet to resist the enemie in any spirituall combat, and so can haue no hope.

5 Fiftly and lastly, wee must be often conuersant in the Scriptures, in hearing, reading, and conferring about the Scriptures, to meditate in it continually, to see the will of God therein contayned and reuealed: From hence we may fetch comfort in our distresses, and by this comfort, hope. For this is the vse and scope of the Scripture, that by that wee may learne our duty, both concerning God and man, as also concerning the will of God towards vs in Christ; from the perswasion whereof, there ariseth hope of a celestiall inheritance, which bringeth to vs greatest comfort. Thus saith the Apostle *Paul. Whatsoeuer things are written, for our learning they are written, that wee through patience and comfort of the Scripture might haue hope*, Rom. 15.4. Without this word of GOD, wherein wee may see the will of God concerning our saluation, there is no true comfort to the soule. *Dauid* calls the Word his delight; and the word of God doth quicken him, *Psal.* 119. 50. *Blessed is he whose delight is in the word of God, and who meditateth in it continually*, Psal. 1. *In sacra Scriptura, quicquid docetur, veritas, quicquid praecipitur, bonitas, quicquid promittitur, felicitas est*, saith *Hugo*; That is, In holy Scripture, whatsoeuer is taught is truth, whatsoeuer is commaunded, is goodnesse, whatsoeuer is promised, is felicitie. *Recurrendum est ad solas sacras Scripturas, vt vitam aeternam adipiscamur*, saith *P. de Alliac*: That is,

We

We muſt haue recourſe vnto the holy Scriptures alone, that we may obtaine euerlaſting life. *Faith commeth by hearing, Rom.* 10. therefore hope. To conclude, hee that is negligent in Prayer, void of faith, hauing no experience of Gods fauour, wanting the ſpirituall armour, careleſſe in reading, or negligent in hearing, or doubting of the truth of the Scriptures, cannot poſſibly haue any true hope in the promiſe of life eternall. And this be ſaid of the meanes of our true Hope. Of theſe meanes I ſpeake afterward: looke the place.

6. *Arguments to enforce this duty of Hope.*

THat we may be the more ſtirred vp to the performance of this duty of hoping in God. Conſider theſe ſeuerall reaſons and arguments following; which are theſe. Firſt, the commandement of GOD himſelfe. Secondly, the excellencie of Hope. Thirdly, the profit of it. Fourthly, the neceſſity of it. Motiues vnto Hope.

1.

Firſt, the commaundement of GOD in holy Scripture, ſo often perſwading vs to this duty, ſhould moue vs to labour earneſtly for it. *Multiplicatio admonitionis, oſtendit vtilitatem huius virtutis*; That is, The multiplying of the admonition vnto Hope, ſheweth the profit of this vertue of Hope. So *Pſal.*42.5. *Waite on God*, againe, *waite on God.* So *Pſal.*43.5. So *Pſal.*37.34. *Waite on the Lord, and keepe his way, &c.* So *Verſe* 7. *Waite patiently on the Lord, and hope in him. Hope in the Lord,*

*Lord, and trust in the Lord, Psal.*27.14. This is very often in the *Psalmes*. So in the booke of *Iob*; and the booke of the *Prouerbs*; and *Esay*; which is needlesse here to repeat. So that he must needes be guilty of contempt and disobedience against God, who hopeth not in the Lord.

2 Secondly, consider the excellency of this Hope, which appeareth euen in this, that God doth adde this vnto himselfe, as one of his chiefe attributes, than which attributes nothing is more excellent. *Rom.*15.13. he is called, *the God of hope*. Thus it is called *blessed hope*, *Titus* 2.13 *Blessed*, because the Author of it is most blessed: *Blessed*, because it bringeth vs to euerlasting blessednesse in the world to come, where are none but blessed: blessed God, blessed Christ, blessed Angels; the whole companie in heauen most blessed. And lastly, all our chiefest blessednesse consisteth in full fruition of this our Hope, that is, eternall life hoped for. Thus it is called good Hope, 2 *Thess.*2.16.

3 Thirdly, consider the profit of this grace of Hope. First, it stirreth vs vp to the performance of our duties of piety and holinesse. The Husbandman vnder hope of future commodity, laboureth and tilleth his ground, and soweth the same. So a true Christian, who hopeth to be saued in the world to come, hee doth labour diligently in his vocation, hee ploweth vp his fallow ground, hee abandoneth the things of this world, and doth labour to resemble God in purity and holinesse. 1 *Iohn* 3.3. *Euery man that hath this hope, purgeth himselfe, euen as God is pure.* We are not Citizens

Citizens of this world, but of the Kingdome of heauen, and therefore wee set not our hearts on this world, because wee looke for a better: this Hope weaneth vs from this world. Secondly, it comforteth vs in our afflictions, vpon our sicke beds, in middest of all crosses of the world. Though wee are here in this life pressed downe with manifold griefes, yet we perish not, but like the Palme tree, we rise against the greatest burden. Though wee liue heere in many distresses, yet this is our hope and assurance, that wee haue an immortall Crowne laid vp for vs in heauen: and though wee see not this, nor Christ himselfe, with a bodily eye; yet as the Apostle saith, *Wee beleeue, and reioyce with ioy vnspeakeable and glorious, receiuing the end of our faith, the saluation of our soules*, 1 Peter 1. 8. 9. *For to the godly, Christ is both in life and in death aduantage*, Philip. 1. 21. *And wee desire to be loosed, and to be with Christ, because wee are assured, it is best of all for vs*, Verse 23. *For this Hope maketh not ashamed*, Romanes. 5. 5. Thirdly, it obtayneth blessednesse, and wee are pronounced blessed, who haue this true hope. A greater blessing cannot befall a man in this life, than to haue a true hope in the life to come. *Blessed is he whose hope is in the Lord his God*, as *Dauid* saith, *Psal.* 146. 5. *Blessed is the man which maketh the Lord his hope*, *Psal.* 40. 4. This blessednesse is temporall or eternall; both are promised to hope. *Waite thou on the Lord, and keepe his way, and the Lord will exalt thee, and thou shalt inherit the land.* Psalme 37. 34. *The patient abiding of the righteous*

shall be gladnesse, Prouerb. 10. 28. *The Lord is the God of iudgement, blessed are all they that waite for him*: as *Esay* 30. 18. Reade the *Psalm.* 91. at large: in which God promiseth both temporall blessings, and saluation to those that hope in him. *The Lord is good to them that trust in him, and to the soule that seeketh him, or hopes in him*, Lam. 3. *Cast not away therefore your confidence, which hath great recompence of reward*, Heb. 10. 35.

Fourthly, consider the necessity of it. Hope is so necessary, that without it wee cannot stand vpright, but are subiect to faint and despaire of the mercy of GOD: *I should haue fainted*, saith *Dauid, but that I hoped to see the goodnesse of the Lord in the land of the liuing*, as *Psalme* 27. 13. Hope is compared to an helmet, wherefore it is called the helmet of saluation, as wee must haue the breast-plate of Faith and loue, so wee must of necessity haue this helmet of Hope, 1 *Thessalonians* 5. 8. It is called an helmet. An helmet couereth the whole head, and doth guard the same on euery side. So Hope doth defend the soule against all the temptations of the world, the flesh, and the Diuell; that they shall neuer driue vs to despaire. 2. In the head, there is the seate of motion, and of all sense. In the breast there is the seate of life, because there is the heart. In life, motion, and sense, the health of man doth wholly consist: so he that hath the breast-plate of faith and loue, and the helmet of Hope is most safe. It is the policie of the Diuell to bring vs to despaire, which if he doth, we are gone. The Apostle there-

therefore would haue vs to arme our ſoules with the helmet of Hope, that certaine Hope of ſaluation in the life to come, which the Father hath promiſed, the Sonne hath merited, the truth whereof the holy Ghoſt hath ſealed in our hearts. And it is moſt certaine, that no kinde of temptation ſhall vtterly ouercome vs, this Hope being kept ſound in the heart. Thus it is called the helmet of *ſaluation*, becauſe Hope doth ſaue vs, *Romanes* 8. 24. *Wee are ſaued by Hope.* The Souldier that fainteth in warre, will fight no more, but caſting off all hope of victorie, yeeldeth himſelfe to the enemie. Euen ſo hee that caſts off Hope of ſaluation, deſpaireth, and the Diuell takes him priſoner as hee liſt; whereas hee that is ſound in hope, fighteth valiantly, and getteth the victorie. Thus againe, Hope is compared to an Anchor, without which our ſoules muſt needes ſuffer ſhipwracke, *Hebrewes* 6. 19. And were it not for this Hope, of all men, we Chriſtians were the moſt miſerable, 1 *Cor.* 15. 19. Moſt miſerable, becauſe a Chriſtian is moſt afflicted, croſſed, vexed, reproached, diſgraced, hated, reuiled, ſcorned, ſo that if hee had not Hope of a better life afterward, it were better to liue as the wicked, in eaſe and iollitie. In the age of *Paul*, the name of a Chriſtian was ſo odious, that he that gaue his name to Chriſt, was in preſent danger of his life: and therefore no meruaile though *Paul* vttered this ſaying. And thus much of the reaſons to enforce this duty.

Things forbidden, as contrary, or lets vnto, this Hope.

THat wee may approue our Hope to be more found, and that it may be more certaine, wee are to auoid the contrary, and lets vnto it; which are forbidden in the word of God, which are two. { *Extreames.* / *Disorder.*

The extreames, wherein we may offend, are two; *viz.* in { *Excesse.* Viz. *Presumption.* / *Defect.* Viz. in { *bare absence of hope.* / *Despaire.*

Of Presumption.

1 FIrst, we may offend in excesse, *viz.* by presumption. This presumption is: First, when men liue in their sinnes without faith and repentance, presuming of the mercy of God; and because God is mercifull, they will take occasion to sinne more freely. Where sinne aboundeth, grace much more aboundeth, and Christ died for all: and if I can but say at last, *Lord haue mercy vpon me*, I care not, I hope all shall be well. This is their saying: But I answere them with that of *Paul*, who saith; *What?*

shall

shall we sinne, that grace may abound? God forbid. Rom. 6.1. *Nay, these things,* saith *Iohn, I write vnto you, that yee sinne not at all,* 1 *Iohn* 2. This mercie of God should leade vs to repentance, *Rom* 2.4. And this is most true, that he that maketh not this vse of the mercy of God, he doth abuse the same, to his owne destruction. I say againe, a man may die with *Lord haue mercy vpon mee* in his mouth, and yet be damned in hell. This sinne of presumption leades as many to hell, as any one sinne whatsoeuer. This *Dauid* knew well, and this made him pray against presumptuous sinnes, that they might not reigne ouer him, *Psal.*19.13. I say a man may dye with *Lord haue mercy on me* in his mouth, and yet be damned, which I proue, *Matth.*7.21.

Thus many perswade themselues they Hope, when they doe not, perswading themselues vpon no ground, that they liue in expectation of the life to come, being destitute of sauing knowledge, faith, and repentance. They say they hope to be saued, and yet liue in ignorance and infidelity. Let all such know, their case is most lamentable, they doe altogether deceiue themselues, for where true Hope is, there is Faith, it is impossible it should be otherwise: this is the hope of hipocrites which shall perish, as *Iob* 8.13. *Prou.* 11.7. Thus some will say, they neuer doubted of their saluation, and yet liue most shameleſſe in sinne, trading and customing in their sinnes, liuing carelesly and securely, without any care to please God. They keepe not faith and a good conscience, they haue no feare of God before their eyes, without which

there is no true hope in any, *the Lord delighteth in them that feare him, and waite on his mercy*, Psal. 147.11. True it is, the Lord is exceeding mercifull, but it is to none but those that feare him, and walke in his wayes; his mercy is extended to thousands: What? to all? No: *But onely to those that loue him, and keepe his commandements*, Exod.20.6. *His mercy is onely on them that feare him, throughout all generations*, as *Luke* 1.50. Lamentable then is their case, who liue presuming of Gods mercy and saluation, and yet haue no feare of God in their hearts, but such shall neuer be saued.

3 Againe, others liue in sinne, thinking afterwards to conuert themselues when they list. It is time enough, say they, afterwards to repent, and then wee purpose to become new men, and to turne ouer a new leafe: this presumption destroyeth many. Let such remember that it is impossible with men to conuert themselues from their sinnes at any time when they list, howsoeuer the Pelagians dreame of such a power and ability in men: (for they hold that a man may repent when he list, and that a man hath power, and ability, and free-will to doe good, and to be saued if hee will, and when he will) This their errour and presumption is plainely confuted by our Sauiour Christ himselfe, saying, *Without me yee can doe nothing*, Iohn 15.5. *No man can come to me, except my Father draw him*, *Iohn* 6.44. Againe, they are confuted by that of *Paul*, saying; *Wee are not able, or fit of our selues, to thinke so much as one good thought, as of our selues, but all our fitnesse or ability is of God,*

God, 2 Cor. 3. 5. If our power in our ſelues be ſo ſmall, that we cannot thinke one good thought of our ſelues, much leſſe are we able to doe any good action. By all this it doth plainely appeare, what an extreame folly it is for men to truſt to their owne ſtrength, and what a dangerous eſtate they are in, who thinke they can repent when they liſt; and ſo preſuming of that which they haue not, liue in ſinne more licentiouſly. *Promiſsio nequiſsima multos perdidit.* This wicked promiſing to a mans ſelfe to repent and turne afterward, hath deſtroyed many. This is a proud preſumption, and preſumptuous pride. O thou vaine man, how canſt thou tell that God will giue thee grace to repent then, when thou haſt ſpent all thy life in ſinne?

Laſtly, others preſuming too much of their owne power and ſtrength, euen after conuerſion, they thinke they ſtand ſo faſt that they cannot fall; they will warrant it, they will liue ſo ſtrictly, and they will haue ſuch a care, as they will not be ouertaken with any ſinne: but what ſaith *Paul* to ſuch fellowes, that are ſo preſumptuous? *Let him that thinkes he ſtand, take heede leaſt he fall,* 1 Cor. 10. 12. *Multos impedit à firmitate, præſumptio firmitatis, & nulla præſumptio perniciosior, quam de propria iuſtitia aut ſcientia ſuperbire,* ſaith S. *Auguſtine.* That is, The preſuming of ſtrength hindereth many from ſtrength, and no preſumption is more pernicious, than to be proud of ones owne righteouſneſſe or knowledge. *Vita homines ſumus; ſpe Angeli ſumus; quamdiu ergo non habemus perfectionem Angeli, non habeamus præſumptionem diaboli,* ſaith

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the same Father: That is, By our life wee are men, by our hope wee are Angels, because therefore wee haue not the perfection of the Angels, let vs not haue the presumption of the Diuell. To conclude, let no man presume any way, for hee that presumeth liueth without true hope, and nothing is deceitfull more than is presumption. *Omni culpa grauius, de commisso vitio superbire*, saith Saint *Gregorie*: That is, It is the most grieuous fault of all, to boast of sinne committed, and to presume of pardon, thereby to sinne more freely.

Secondly, wee may offend in the defect. First, by a bare absence of Hope; that is, where we liue in no expectation of the promises of God, neither know them, nor beleiue them, and therefore haue them not. This is common with infidels, that know not God, this is the estate of many carnal men, who liue in wretchles security, they content themselues with the want of hope, and yet despaire not, or at least they wil say they despaire not. Let all such know that their case is most lamentable and wofull; *and because they haue no hope, they are most miserable.* 1 Cor. 15. These haue no assurance nor certainty of their saluation, neither can haue, than which thing, nothing is more to be bewailed; I say they can haue no assurance, for assurance commeth from faith, but this faith they haue not, *and therfore shall be damned*, Ma. 16 *If ye beleiue not you shall not be established.* Isa. 7. 9. *The vnbelieuing shal haue their part in the lake which burneth with fire & brimstone, which is the second death*, Reu. 21. 8 *Such shall neuer enter into the heauenly rest.* Heb. 3. 19. *Infidelis non facit bonum, nullam*

nullam ſpem retributionis præ oculis habens, ſaith *Chriſoſtome*. That is, An Infidell doth no good, becauſe he hath no hope of a future reward. *Take heede therefore*, ſaith *Paul*) *leaſt at any time you haue an euill heart, and vnbelieuing, to depart away from the liuing God*, Heb. 3. 12. This euill & vnbelieuing hart is, where there is no hope, as hath beene ſhewen.

It is the maine difference betweene the wicked and the goldly, *For the godly liue in hope, abounding therein*, Rom. 15. 13. but the wicked liue in a bare abſence of hope, *neuer looking or waiting for their maiſters comming*: this is deſcribed in the parable, *Luke* 12. who are ſuch, as Chriſt will come vpon vnawares, in a day they looke not, and an houre they waite not, *Verſe* 46. This is plaine in the parable of the fooliſh Virgins, by whom the wicked are ſignified: they looke not for the bridegroome, therefore they had prepared nothing. *Let vs therefore watch continually, for Chriſt will come in an houre wee thinke not*. Luke 12. 40. Let vs be like thoſe good ſeruants who waite for their Maiſters comming, leaſt we be cut in two, *and haue our portion with vnbelieuers, verſe* 46. Let vs prepare our ſelues and waite with the fiue wiſe Virgins, leaſt we be ſhut out of the Kingdome of heauen, and Chriſt take no notice of vs, as he did not of the fooliſh virgins, *Math.* 25. 10. 12. This is the firſt way in the defect, wherein we may offend, namely, by a bare abſence of hope; the ſecond way of offending in the defect, is deſpaire; which becauſe it is ſo fearefull and dangerous a ſinne, and ſo great an enemy to hope, therfore I wil be more large in handling of it.

Of

Of Despaire.

THe second extreame in the defect, and a maine let vnto hope, is the sinne of Despaire. In handling of which, I will obserue, 1. What it is. 2. The distinctions of it. 3. The causes of it. 4. The remedies against it, as followeth:

1. What it is.

DEspaire is a sinne, whereby a man despaireth of the mercy of God in Christ, arising from a false consideration of his sinnes which he hath committed, or the good which he hath omitted, with a perswasion that God is neither willing nor able to forgiue him. Or more briefly; It is a reiecting of hope, and refusing to trust in God, and to waite for his mercy, but the former definition is the best. It is not onely a bare absence or priuation of hope, but an vtter departing from the thing desired, by reason of an impossibility conceiued, as *Beat: Thom.* Euery finall despaire is an absence of hope, but euery bare absence of hope is not despaire.

Hee that despaireth belieueth not that God is either good, true, faithfull, or powerfull, vpon all which true hope is grounded. He may haue some conceit, that he is so in generall, but that hee is so to him and for his good, this he will not be perswaded of. He is conceited and perswaded that God is not able to forgiue him, as *Caine*, *Gen.* 4. 13. Nor willing

willing to pardon him, as *Iudas*, *Math.* 27. He that thus deſpaires can haue no hope, neither can hee be ſaued. *Deſperatio certa mors eſt*, that is, Deſpaire is a certaine death, *Ambr. Deſperatio eſt homicida animæ*, *Auguſt:* that is, Deſpaire is the murtherer of the ſoule. *Vt ſpes æternæ ciuitatis ianuas aperit, ſic deſperatio claudit*, that is, as true hope doth open vnto vs the gates of the euerlaſting Citie, ſo deſpaire ſhutteth the ſame vpon vs, ſaith *Iſiod.* This is the eſtate of the wicked, who thinke and eſteeme of their ſinnes, that they are greater then Chriſts merit: and ſo they refuſe the mercy of God offered in his Sonne, the onely mediatour; and therefore they waite not for the benefits which GOD hath promiſed to all belieuers, but by the horrible ſence of the wrath of God, and by their ſeruile and ſlauiſh feare of being caſt away from God for euer afterwards, into perpetuall woe and torment in hell, they are tormented in conſcience, and by reaſon of future puniſhment they are affraid of God, and doe hate him as a moſt ſeuere Iudge, and cruell Tyrant; from whence it commeth to paſſe that they make away themſelues, and lay violent hands vpon themſelues, and that moſt deſperately, as *Iudas*, and *Achitophel*, in hanging themſelues, and *Saul* in falling vpon his ſword willingly and deſperately, *Math.* 27. 2. *Sam.* 17. 23. 1 *Chron.* 10. 4. This deſpaire is another hell, as *Iſiod.* ſaith, *Perpetrare flagitium aliquod mors eſt animæ, ſed deſperare eſt in infernum deſcendere*, that is, To commit any ſinne is the death of the ſoule, but to deſpaire is to deſcend into hell. Thus much of the deſcription.

Of

2. Of the seuerall kindes of Despaire.

Despaire is of 3. sorts of men.
1. Of Epicures, prophane men, and Atheists.
2. Of men ouercome with too much sorrow.
3. Of those who are troubled in minde for sinne.

1 FIrst, a despaire of Epicures, prophane men, and Atheists, who reiecting all hope, and refusing to waite for mercy, giue themselues ouer to all manner of wickednesse, and cast off all care of doing well, and set all their care of doing ill, their conscience conuicting them that nothing is to be expected, but damnation, they giue themselues ouer to commit sinne with greedinesse, to enioy the pleasures of this life, and labour to extinguish out of their hearts, that there is a God, a Heauen, or an Hell. Thus they take their part in the pleasures and vanities of this present life, all hope of a better life being cast off, they will say desperately, let vs eate, and drinke, and be merry while wee may, for to morrow wee shall dye: wee shall soone come to an end, and after this life there is no pleasure to be had: such men scorne religion: Let vs (say they) haue the pleasure of this life and take you the pleasure in the other life, that will; their conscience being conuicted of some horrible crimes, are become most desperate enemies of God. Such persons are neere to the sinne against the holy Ghost, which

which shall neuer be pardoned in this world, nor the world to come, *Math.* 12. 32. Such men are described most excellently in the Prophesie of *Ieremie*, when the Prophet exhorted them to repentance, they said desperately, *Surely, wee will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart*, Ierem. 18. 12. *Thou saidst desperately, No, for I haue loued strangers, and them I will follow*, Ierem. 2. 25. Such are like to those stif-necked women, who told the Prophet to his face, that they would not heare him, nor leaue their idolatry: *The word of the Lord, which thou hast spoken vnto vs, in the name of the Lord, we will not heare it of thee, but we will doe whatsoeuer thing goeth out of our own mouth, as to burne incense to the Queene of heauen, &c.* Ierem. 44. 16. 17. Of such speaketh the Apostle *Paul*, *They being past feeling haue giuen themselues vnto wantonnesse, to worke all vncleannesse, euen with greedinesse*, Ephe. 4. 19. He that thus despaireth hath no hope.

The Second kinde of Despaire is in those who are ouercome with ouermuch griefe, or care, with too much abundant sorrow, arising from the griefe of the punishment; Of which *Paul* speaketh: *I would haue such a one forgiuen and comforted, least he be swallowed vp with ouermuch heauinesse*, 2 Corinth. 2. 7. In which place Saint *Paul* speaketh properly of him who was punished for his incestuous adultery, willing them to be fauourable to him, seeing he repēted, least he should be swallowed vp with ouermuch heauines, and so despaire. *This is worldly sorrow, which causeth death*, 2 Cor. 7. 10. Such

2

Such men are drowned in desperation, in miseries, and distresses, seeking for relieſe in the anguish of death, making away themselues, thinking death to be the end of their sorrow, when indeede it is but the beginning of greater woe.

Thirdly, a Desparie arising from the griefe for sinne, that their sinnes are so great and so many, that God cannot nor will not forgiue them, and

This kinde of desparie is twofold. 1. Temporary & curable 2. Finall, and incurable. } saith *Szegedin.*

1. Temporary desparie and incurable, is, when the conscience being conuicted of some great sin, is out of hope of pardon, yet the party in whom this desparie is, hath an hatred of sinne, and an indeauour to come out of that miserable estate. This temporary desparie is onely for a time, and it is incident to the children of God appointed to saluation, whom God doth suffer to desparie, that being recouered they may become more zealous. This happeneth oftentimes to many melancholy men, by which melancholy the diuell taketh occasion to breede horrour, feare, and terrour in their minds, not onely of damnation, but of things in this life, as to trouble them with dreames, and fears, and such like; they are afraid, yet they know not wherefore; this I haue knowne in some, who haue liued and died the deare children of God.

Obiect. But, may a man thus desparie, and yet be the childe of God, and be saued?

Answ.

I answere. Without all question he may be the deare child of God, & certainly be saued: Let him examine himself, whether he can find in himselfe an hatred detestation and loathing of sinne, a desire to come out of that miserable and distressed estate of this despaire, & to be reconciled vnto God, & that he hath a purpose and full resolution to please God, and that hee is affraid and loath to displease him, and then let him know his case is most happy and blessed; *Blessed are the poore in spirit*, Math. 5. 3. The prodigall childe despaired thus, saying, *I haue sinned against heauen, and thee, and am no more worthy to be called thy sonne*, and yet was receiued to mercy, *Luke* 15. 18. *&c.*

2. Finall despaire and incurable, is, when men refuse to waite on God, and to trust in him, and attend vpon his mercy, or expect the fulfilling of his promises, liuing in impenitency and harcnesse of heart, hating God as a seuere iudge, ioyned with a dislike of him, without any desire of reconciliation with God. This followeth vpon the committing of some presumptuous sinne against knowledge, and against conscience, with full purpose of heart, with full consent and swinge of will, and with continuance. And this is the practise of the Diuell, to smooth them vp in doing of it, making them beleeue, that it is no sinne, or at least a small sinne. This kinde of despaire is onely incident to the Reprobate; and cannot be in the childe of God, neither shall such be saued. This plague is desperate, and cannot be healed.

3. *Of*

Of the causes of Despaire.

The causes of Despaire are twofold: Hidden and secret. Open, and manifest.

FIrst, the hidden cause of incurable despaire, is reprobation. As the hidden cause of true hope is election; so despaire is a iust token of reprobation, though vnknowne to vs, as *Szegedinus* hath it. In which respect God may be said to be the authour of despaire, not that God doth infuse this sinne into our hearts, but God being the cause of reprobation, doth harden the heart of the reprobate, namely, by withdrawing and withholding his grace from them, and so their hearts being hardned, they fall to despaire neuer to be recouered; neither doe I here holde that grosse blasphemy, that God is the author of sinne it selfe, though he be the author of the punishment, neither doe I hold that God is the cause of damnation in any, for sinne is the cause of damnation, God the cause of Reprobation. Otherwise it is most true, that it is the diuell that hunteth men to despaire.

Secondly, the manifest causes of Despaire are these foure, Vnbeliefe, Impenitency, hardnesse of heart, and an absolute denyall of the known truth, ioyned with Blasphemy. More particularly, these are the causes of despaire. First, the greatnes and multitude of sinnes. Secondly, the multitude of temptations. Thirdly, the often falling and relapse into sinne. Fourthly, ouer-much griefe and sorrow.

First,

First, the greatneſſe of ſinne; So it was in *Caine*, *My ſinnes are greater then God can forgiue*, Gen. 4. 1

Secondly, the multitude of temptations: men thinke preſently they are forſaken of God when they are in temptation, when as indeed the temptations and trialls are ſignes of Gods loue. The *Cananites were left to try Iſraell*, *Iudg.* 3. 1. So gods temptations are our trials, as in *Abraham*, *Geneſ.* 22. 1. *&c.* 2

Thirdly, the often falling into ſinne: this is incident to the beſt. *The righteous fall ſeauen times a day*, *Prou.* 24. 24. yet the wicked deſpaire hereby, and can ſee no way to eſcape. 3

Fourthly, ouermuch griefe is a cauſe of deſpaire, *Prou.* 15. 13. *By the ſorrow of the heart, the minde is heauie.* 4

Againe, ignorance is a cauſe of deſpaire, ſo is the guiltineſſe of ſinne in minds not inſtructed in the reconciliation by Chriſt, and grace of God; ſo is the inueterate cuſtome of ſinning, which getteth ſo ſtrong hold in ſome, that it breedeth ſooner a deſpaire of ſaluation, than hope of pardon, or amendment of the fault: againe, the too much conſideration of our owne vnworthineſſe: Laſtly, that compelled abnegation and deniall of the knowen truth through tyrannicall violence by which compulſion the infirmity of the fleſh is hazarded, and caſt into deſpaire of grace. Theſe laſt are cauſes of deſpaire, temporary and curable, which may be in the very elect.

4 Of the remedies against Despaire.

THat we may be kept from despalre, let vs obserue these rules. First, consider the mercy of God is aboue all sinne, *Where sinne hath abounded, grace hath much more abounded.* Rom. 20. Sinne is but finite, Gods mercy is infinite: *though sinne bee as red as scarlet, God can make it as white as snow.*

Secondly, Remember *God delighteth not in the death of a penitent sinner, but hee would haue vs repent and liue,* Ezech. 33. Repent, call vpon God, vse the meanes of saluation, and God will saue thee.

Thirdly, *If any man sinne,* that is, any belieuer, *we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes;* perswade thy selfe he is thy sauiour and aduocate, 1 *Iohn* 2. 2. He is our mediatour and intercessour, and maketh intercession for belieuers, *Heb.* 9. 24. *Rom.* 8. 34. *Christ maketh request for vs.*

Fourthly, Labour to lay hold vpon the promises by faith, approoue vpon good ground, that God hath willed thy saluation, and if he hath willed thy saluation, thou shalt be saued.

Fiftly, Take heede of too much melancholy, vse the meanes to driue it away, take heed of ouermuch griefe and worldly sorrow, thinke not too much of thine owne vnworthinesse, but lay hold on the mercies of God.

Sixtly, Consider the grieuousnes of the sinne of d spaire, it displeaseth God: *Magis offendit Iudas quod se suspendit, quam quod dominum tradidit.* Hierō. That is, *Iudas* did more offend in hanging himselfe,

selfe, than in betraying Christ. It pleaseth the diuel, because it maketh a man like him. it hurteth man, *Prou.* 24. And he that despaireth finally cannot be saued. It believeth God is changeable, it believeth not his truth in his promises.

Seauenthly, Remember the passion of Christ, he dyed, and satisfied God, for all that repent and believe. Remember the truth of God; remember the greatnesse of his mercy. *Quanto Deus maior est homine, tanto malitia mea inferior est eius bonitate. Anselm.* That is, By how much God is greater then man, by so much my malice is inferiour to his goodnesse. Gods mercy is so great, *Quod Geometrici nequeunt mensurare eius magnitudinem, nec Arithmetici possunt numerare eius multitudinem,* that is, That no Geometricians can measure the greatnesse of it, no Arithmeticians can number the multitude of it: therefore wee haue no cause to despaire.

Disorder of our hope is, when wee hope in any thing besides God, as much as in God, or more than God, as in our owne merits, in riches, in men, or any thing else whatsoeuer.

Of the Signes of our Hope.

THat we may approoue our hope to be sound, marke seriously these signes of it. First, there must be a purging of our selues to resemble God in purity, to leaue our sins, to emptie our selues of our filthy corruptions, to repent and forsake our

sinnes, contrary to the common course of wicked worldlings, who will say they hope to be saued, and yet liue most prophanely in their sinnes, let such know they haue no true hope whereby to be saued, *For hee that hath this hope purgeth himselfe, euen as God is pure.* 1 Iohn 3. 3.

The second signe is a true filiall and son-like feare of God. Hope and this feare doe alwaies go together. He that liueth without the feare of God in his heart, hath no sauing hope: *For God delighteth in them that feare him, and attend vpon his mercie*, Psalm. 147. 11. *De spe incassum præsumit, qui timere Deum in operibus temnit. Greg.* That is, He presumeth of hope in vaine, who scorneth to feare God in his workes.

The third signe is a weaning our selues from the things of this world: he that hopes for a better life, doth not suffer his heart to be possest with the cares of this life, with the pleasures, vanities, delights, and profits of this world.

Fourthly, and lastly; Hee that hath true hope reioyceth, that he shall be saued at the last day, and in this reioycing, he delighteth in the meanes, as the word and Sacraments, and prayer; in good men, godly Ministers, and such like: but he that wanteth this, wanteth hope, *Rom.* 5. 3. And thus much of this Hope. *The God of hope giue vs this hope.*

Of

Of Loue.

THE Fift grace whereby wee may diſcerne our ſelues to be the children of God, and without which we are not, is Loue. This is a vertue litle reſpected amongſt men, inſomuch, that this is one manifeſt ſigne that theſe are the laſt times, *becauſe iniquitie now aboundeth, and the Loue of many waxeth colde*, Math. 24. 12. But I prooue, as it followeth againſt ſuch carnall men, that he that wanteth this grace is voyde both of knowledge, faith, repentance, and hope; and whatſoeuer any boaſt that hee hath, I prooue is nothing, where true loue is not. And the more painefully haue I laboured in it, becauſe it is ſo little eſteemed of the world, but much leſſe practiſed; Shewing, firſt, what it is, the diſtinctions of it. Secondly, the properties of it. Thirdly, the manner. Fourthly, the meanes. Fiftly, the lets. Sixtly, the ſignes of it, &c.

It is to be lamented to thinke what a number there

there are who liue vnder the sunne-shine of the Gospell, glorying in the superficiall knowledge of God, and in their supposed faith, imagining themselues sound Christians, whereas, if they bee throughly tryed by that perfect touchstone of Gods word, they are found to be counterfeit mettall, and such as haue not yet beene purified by faith which worketh by loue, *Galath.* 5. 6. hauing onely the greene leaues of a bare profession, but wanting the fruit, hauing the shining Lampes, but wanting the oyle; seeming outwardly to be vpright both before God and men, yet wanting true loue, they are neither of both; playing the hypocrites with God, and dissembling with men; or else that which is worse, liue in this world without God: and this they doe, either altogether wanting loue, or else hating of God; or otherwise, liuing in a continuall malice, anger, hatred, enuie, and such like towards their brethren: so long as they haue beene in Christs Schoole, they haue not learned to loue one another. Thus they make a shew of godlinesse, but deny the power thereof, turning the sanctuary of verity into the brothel-house of vanitie. This, because it is so common, neither will men be easily awaked out of this sleepe of carnal security, I will leaue this for them to consider of, and in considering to convince them, that he that hath this loue shall be saued in heauen, and he that wanteth it, being of yeares of discretion, shall be damned in hell.

This assertion I proue from sound testimonies of holy scripture which shal be infallible, as followeth.

Without

Without Loue. Without ſaluation.

Without knowledge, faith, and repentance, none can be ſaued, as is prooued.
But without loue, without knowledge, faith, and repentance. *Ergo.*

The aſſumption onely remaines to be prooued, *viz.* that he that wanteth loue, wanteth the former graces; this is prooued 1 *Cor.* 14. 1. 2. 3. *Though* (ſaith *Paul*) *I ſpeak with the tong of men and Angels, and haue not loue, I am as ſounding braſſe or a tinckling Cymball; Though I had the gift of propheſie, and knew all ſecrets, and had all knowledge: yea, if I had all faith, that I could remoone mountaines, and had not loue, I were nothing. Though I feede the poore with all my goods, though I giue my bodie to bee burned and haue not loue, it profiteth me nothing.* So againe, *If any man loueth not the Lord Ieſus Chriſt, the ſame be* Anathema, Maranatha, *let him bee held accurſed.* 1 Cor. 16. 22. Againe, *Without knowledge, wee can neither beleeue, nor repent, nor hope aright, and ſo conſequently not be ſaued.*

But without loue, without knowledge of God. *He that loueth not, knoweth not God.* 1 Ioh. 6. *Ergo*, without loue we cannot be ſaued. So loue putteth a difference betweene the children of God, and the children of the diuell, *Iohn* 8. 42. 44. The whole law hangeth on theſe two, *To loue God and man*, *Math.* 22. 40. *By this wee know wee are Gods Diſciples, if we haue loue*, Iohn 13. 35. Heauen and happineſſe, the crowne of life is promiſed to thoſe

that loue God, *Iam.* 1. 12. *And he that is perfect in loue shal haue boldnes at the day of iudgement*; 1 Ioh. 4. 17. *If any man loue God, the same is known of God*, 1 Cor. 8. 3. *I set before you* (sayth *Moyses*) *life, good, and blessing, if you loue God, death, euill, and cursing, if you loue him not*, Deut. 30. 16. 19. 20.

Obiect. *Ob.* But faith alone saueth vs, and iustifieth vs.

Answ. *An. Fides sola saluat, sed fides quæ est sola, non saluat*, that is, Faith alone in the act of iustification before God, in respect of the obiect, Christ, doth saue vs, but that faith which is alone without loue & other graces, doth neuer saue vs. By all these it doth euidently appeare, that those that haue this true loue, shall be blessed and saued, they that want it shall perish, *Vt nihil pretiosius deo, virtute dilectionis, sic nihil desiderabilius diabolo extinctione charitatis, Augusti.* that is, As nothing is more pretious to God than the vertue of loue, so nothing is more desired of the diuel than the extinction of charity.

Of loue to God.

Loue is two-fold. { *God.* / *Viz.* to { *Man.*

What it is to loue God.

The loue of God is, when man being throughly perswaded of the goodnesse of God in himselfe, and his loue and bounty towards him, is stirred vp to loue God for himselfe, and all other good things for Gods sake, whether wee vnderstand his Image man, or other creatures of God. Or, *Amor Dei est rectissima animi affectio, qua diligitur Deus propter se, proximus propter Deum.* That is, The loue of GOD is a most vpright affection of the minde, by which God is loued for himselfe, and our neighbour for God, saith *Augusti. De doctrina Christiana.*

Christiana. The ground of which loue, is the perswasion of Gods goodnesse in himselfe, and an inward sense, feeling, and perswasion of Gods loue to vs; which loue of God to vs, I may truly call the cause of our louing of God againe: which except it first shineth vpon our hearts, our hearts can reflect no loue to God againe: according as it is said, *We loue God, because he loued vs first*, as 1 *Iohn* 4.19. Which confuteth the opinion of the Pelagians, who hold the contrary, that our louing of God is the cause of his louing of vs; which dangerous downfall, and abominable heresie of theirs, hauing not so much as the least shew of ground in holy Scripture, is to be auoided, and of all true Christians vtterly reiected.

The Loue to God is two fold. *Generall*, or *Naturall*. *Speciall*.

Naturall loue is that which is in euery one by nature, as well in the wicked as the godly, whereby they loue God, as hee is *summum bonum, omnibus benefaciens*. The chiefest good, doing good to all, in regard of outward affaires. For it is against nature to hate those that doe good to vs, in that respect as they doe vs good: for all desire and loue the good, as it is good. This louing of God I say, may be in a wicked man, and yet nothing benefit him, he liuing in a bad course of life, without the word, or keeping of Gods commaundements, both which are necessarily required of all that loue God in truth, as *Iohn* 14. 15. *If yee loue me, keepe my commaundements*; and *Verse* 23. *If any man*

Generall Loue.

man loue mee, hee will keepe my word. This is not that loue which will make vs any way acceptable vnto God, neither doth God respect this without the other. Such loue is ioyned with the loue of the world, and the things in the world, as pleasure, honour, preferment, and such like, louing these, either more than God, or as much as God. This may be called truly prepostorous loue; neither is the true loue of God in such a man, howsoeuer he esteeme of himselfe, as 1 *Iohn* 2. 15. *If any man loue this world, the loue of the Father is not in him.* According as one saith; *Si quis dilexerit Deum, illius mens non erit in terra, sed semper petet superiora*: That is, If any man loue God, his minde will not be in the earth, or things here below, but it will alwayes seeke and desire those things which are aboue. Againe, this Loue is onely in time of prosperity, so long as it shall stand with their humour, liking, pleasure, or commodity, so long a number will loue God, but come aduersity, then they hate him. Such there are at this day, daily encreasing, which the Apostle *Paul* speaketh of, 2 *Tim.* 3. 4. *That they are louers of pleasures more then louers of God.* This generall and prepostorous loue shall neuer saue vs.

Speciall Loue.

Speciall Loue is, when any man doth perswade himselfe, that God loueth him in particular, and doth good to him, and doth sensibly feele and perceiue the goodnesse of God, his loue, fauour, and bounty towards him, and so hereupon is stirred vp to thankfulnesse, and so to loue God againe with all his heart, with all his soule, and all his strength,

ſtrength, endeauouring in the whole courſe of his life, to preſerue himſelfe in the loue and fauour of God, as well in proſperity as aduerſity, labouring to weane himſelfe from all things of this world, placing his affections on heauen and heauenly things, delighting in pleaſing God, being loath to offend him, and diſpleaſe him in any thing, and ſtudying continually to keepe his word, and obſerue his commandements. This is that true loue to God, neceſſary to be ſought out, and had, of all ſuch as in truth deſire the good of their owne ſoules, and without which it is impoſſible for any to be ſaued, being of yeares of diſcretion, as hath beene proued.

The ground of our Loue to God.

Whoſoeuer then will truly loue God from the ground of his heart, muſt in the firſt place labour for this ground, to be throughly perſwaded of Gods goodneſſe in himſelfe, and his loue towards himſelfe in particular; without which perſwaſion wrought in our hearts by the finger of Gods ſpirit, and apprehended by faith, it is impoſſible to loue God. For we loue God not through any ability, or prones vnto good in our ſelues, but becauſe God firſt loueth vs, and wee ſenſibly perceiue the ſame by faith. Thus wee are by faith to apprehend Chriſts death and paſſion, and apply the merit of it to our ſelues in particular, that he died for mee, and for my ſinnes in particular, that hee ſuffered for me, that he made ſatisfaction to the iuſtice of God for me, and for thee in particular: for *herein appeareth the loue of God indeede, that hee gaue his onely begotten Sonne to dye for vs, Iohn* 3. 16.

Herein

Herein doth God set out his loue towards vs, that while wee were yet sinners, *Christ died for vs*, as *Rom.*5.8. The want of this ground, and this perswasion, is the cause why so many liue without this loue to God, which should stirre vp euery one so much the more carefully to call to minde the loue of God towards them, and to take notice of it, to remember what God hath done for them, and not to forget his benefits. This ground *Dauid* laid, *Psalme* 18. 1. 2. saying, *I will loue thee deerely, O Lord my strength, my rocke, and my fortresse, my deliuerer, my God and my strength, &c.* So when *Dauid* stirreth vp himselfe to praise God, which was a token of his loue to God, saith, *Praise thou the Lord, O my soule, and forget not all his benefits, Psal.* 103.2. *&c.* signifying hereby, that those that take no notice of Gods loue, goodnesse, mercy, and other benefits, but bury them in forgetfulnesse, cannot loue God, nor praise him, nor giue any testimony of their loue vnto him: so much of the ground of our loue to God.

The manner of our loue, how we must loue God.

Secondly, wee must know the manner of this loue. *Optimus modus diligendi Deum, est diligere sine modo. Bern.* The best measure or way to loue God, is to loue him without measure. God, he is a God without measure, and the measure of loue in God is without measure, hee is infinitely good, and in giuing of his Sonne to dye for vs, he loued vs without measure, therefore hee is to be loued infinitely and without measure. *God in a word is to be loued, with all our hearts, with all our soules, with all our strength*, Deut. 6. 5. *And with all our thoughts,*

thoughts, as *Luke* hath it, *Luke* 10.27. It must be with the whole man, with all the faculties and powers both of soule and bodie: We must loue God aboue all; loue himselfe absolutely for himselfe, and all other good things for Gods sake; we must loue himselfe aboue father and mother, husband or wife, children, kinsfolke, house and land, or any thing else, or else we are not worthy of him, *Math.* 10.17. *Christus diligendus est supra parentes, quia non nobis tribuunt parentes ea quæ Christus*, saith *Basil*, that is, Christ is to be loued aboue our Parents, because Parents doe not giue vs such things as Christ doth. God must haue all the heart; First, thy hart, signifying that loue must be only to God, and wholly to him, not God, and the world, not God & Mammon, not God and goods, pleasures, and sports of sin, not God & the Diuel. In a word, our loue to God must be free without constraint. Sound, not in hipocrisie, totall without diuision, continuall without end. This be said for the manner, quantity, and quality of this loue.

Reasons perswasiue to loue God.

That we may be stirred vp the more speedily to the performance of this duty: consider seriously these reasons following.

Reasons are two-fold. { *Generall.* / *Speciall.*

The generall reasons are two. First, the commandement of God: the exhortations of the Prophets and Apostles, who doe so often call vpon vs to this duty, *Deut.*6.5. *Matth.*22.37. *Marke* 12.30. *Luke* 10.27. *Iosuah* 23. and diuers other places, both

both in the olde and new Testament; which vnlesse we put in practise, we doe shew our selues disobedient to God and to his word, and for which we shall answere at the day of Gods iudgement. If an earthly King shall count it a matter of disloyaltie and vndutifulnesse, to breake his lawes, and neglect his commaundements, much more shall God the King of all Kings, take it as a foule rebellion, when we shall breake his law, and contemne his word. Secondly, the examples of the holy men of God, the Prophets and Apostles from time to time, as also the holy Martyrs, who all *did* suffer much for the loue of Christ and his truth, euen to the hazard of their liues, euen the losse of their liues, that so suffering with Christ, they might also reigne with him. All which shall one day rise vp in iudgement against vs, except we repent and speedily turne to God, and follow their example in loue: as *Abraham*, *Gen.* 12. *Iosuah* 23. *Peter*, *Iohn* 21. *Paul*, *Rom.* 8. *Phil.* 2.

The speciall reasons are three: *Viz.* the { *Excellencie.* *Profit.* *Necessitie.*

1 The excellencie of this Loue appeares in this, that it knitteth and bindeth all other vertues together; that they be not dissolued, and preferreth them. The shaddow of other vertues, may be in heathen men, in Pagans, as pitty, bounty, modestie, patience, and such like: but true Loue cannot be in them, this vniteth the members of the Church together. Againe, it is preferred before Faith

Faith and Hope. Faith and Hope haue for their obiect, onely God, but loue hath both God and man. Faith and Hope helpe a mans ſelfe, but loue both our ſelues and others. Faith and Hope are onely for this life, but loue endureth for euer in the world to come. It is one principall grace required in a Chriſtian: In a word, hee that is indued with loue, is in God and God in him.

2 The profit of this loue appeares in this: *That all things worke together for the beſt of thoſe that loue God, Rom.* 8. 28. All things which in themſelues are euill, through the mercy of God, turne to the good of the faithfull; as our croſſes and calamities, euen the ſinnes of the faithfull, namely for their humiliation and reclaiming of them. So againe, ſaith *Dauid, Pſalm.*91.14.15. 16. *Becauſe hee hath loued me, therefore will I deliuer him, I will exalt him, heare his prayers, be with him in trouble, deliuer him, and glorifie him, I will ſatisfie him with long life, and ſhew him my ſaluation.* So againe, ſaith the Lord *Exodus* 20. *I will ſhew mercy vnto thouſands that loue me. Qui Deum diligit, in illius cor Dominus venit, et ibi manſionem facit*, ſaith *Gregorie.* He that loueth God, God commeth into his heart, and there maketh his abode.

3 The neceſſity of this loue appeares in this: that though we haue all other vertues and rare perfections, they profit vs nothing without loue. 1 *Cor.* 13. *We are accurſed of God,* 1 *Cor.*16. *We are guilty of the breach of the whole law, for loue is the fulfilling of the law,* as *Rom.*13. So that he which loueth not God for himſelfe, and all other good things for

for Gods sake, transgresseth the whole law. In a word, without loue, without saluation, for if wee want knowledge, we cannot be saued: but if wee want loue, wee want sauing knowledge; therefore wanting loue we cannot be saued, 1 *Iohn* 4. 8.

Things contrary vnto this Loue.

That we may yet the better attaine to this loue, and more throughly try it, we are to auoide all the lets, and things that are contrary vnto this Loue.

Things contrary vnto this Loue, are two. { Extreames. *Either in* { Excesse, *or* Defect. / Disorder.

Extreame.

We cannot offend in the first extreame, namely in excesse, for wee are so farre from louing of him excessiuely, as we cannot loue him sufficiently. We offend onely in the defect; and this is done when we loue any thing besides God, more than God, or as much as God, or when we hate God; not that any hate God as hee is *summum bonum*, the chiefe good; but as he is *Iudex & vindex*, a Iudge and reuenger of sinne: or else we are said to hate God, when we doe not desire to loue him, and please him according to his will, or else when we haue no remorse of conscience for sinne. This hating of God is such a sinne: as God will not let goe vnpunished, but if we hate him, wee must looke to be hated of him: *Hee is a God that will visite the sinne vnto the third and fourth generation, of them that hate him*, as *Exodus* 20.

Disorder.

We offend further in the disorder of this Loue, that is, when we remoue our hearts and loue from God,

from God, and set it on that which is not God, and so loue it before God, making it our God: for whatsoeuer a man setteth his heart on most, that is his God: so the voluptuous man maketh his Pleasure his God; so the couetous man maketh his Mony his God, and such like. These offend in the disorder of Loue. *Non amat te Domine, qui aliquid tecum amat, quod propter te non amat*, saith *August.* He loueth not thee, O Lord, who loueth any thing with thee, which he loueth not for thee. *Dum rem amore concupiscimus temporalem, amittimus veram Dei dilectionem*, saith *Isiodorus.* While in loue we desire a temporall thing, we loose the true loue of God. Whose portion God is: *Nihil debet curare nisi Deum: Semper se abneget, qui seruire Deo elegerit*, saith *Ambrose.* That is, ought to regard nothing but God: Let him alwaies deny himselfe, who hath made choise to serue God. *Mundi amor, et Dei, pariter in vno corde habitare non possunt*, saith *Ciprian.* That is, The loue of the world and of God, cannot dwell together in our heart. And thus much of things contrary vnto this loue of God.

The meanes to attayne this Loue.

That wee may know how this loue may be accomplished, I haue heere set downe the meanes, which of all Christians are to be vsed. They are in number these following.

1.

First, a carefull and diligent hearing of Gods word, and continuall meditation in the same day and night; whereby wee attayne to the grace of Faith, by which wee are enflamed with the loue of God towards vs, and so are stirred vp againe to loue God with all true thankfulnesse. From this word

we heare our sinnes are pardoned, and that God doth iustifie vs in Christ, and for Christ, vpon the perswasion of this wee are moued to loue God. *Luke 7. Many sinnes were forgiuen the woman, therefore she loued much.*

2. Secondly, we must labour earnestly for the spirit of God, that it may dwell in our hearts, and wee may suffer our selues to be led by it; for loue is an especiall fruit of the spirit of God, *Gal. 5. 22. Except we haue this spirit, we are none of Gods. Rom. 8. 9.*

3. Thirdly, we must haue continuall recourse vnto God by prayer, desiring God, in the name of Christ, to bestow the same vpon vs: *for euery good and perfect gift commeth from aboue, from the Father of lights*, Iames 1. 17. *Aske therefore and you shall haue*, Math. 7. 7. *But aske in faith, and wauer not, for a wauering minded man shall neuer receiue any thing of God*, *Iam.* 1. 6. 7. Of these meanes I speake more after.

4. Fourthly, we must meditate continually of the workes of God, remembring the great benefits which hee hath bestowed vpon vs, and the wondrous workes that hee hath done for vs, especially call to minde the death of his Sonne, in working our redemption; his loue vnto vs his enemies, in giuing himselfe to the death for vs, how hee hath freed vs from sinne, hell, death, and condemnation. This, if it be well weighed in the ballance of our hearts, it will vndoubtedly force vs to loue our God againe with all our hearts.

Signes of our loue to God.

That wee may yet more fully try whether wee haue this loue to God or no, wee shall know it by

these

these true signes and notes of it, which are infallible, set downe in holy Scripture.

The first signe; is obedience to Gods commandements, *Ioh.* 14. 15. *If ye loue me, keepe my commandements*, that is, *testifie your loue to me by your obedience*. Againe, this is the loue of God, *that wee keepe his commandements*, 1 *Iohn* 5. 3. This obedience to Gods commandements, is two-fold, Actiue or Passiue. Actiue, is that whereby we submit our wils to Gods will, in doing and performing those things which God commands, and leauing vndone those things which God forbids. This is called the obedience of the Law, and is alwaies mixed with manifold imperfections, euen in the best, for no man is able to keepe the whole law perfectly. Passiue obedience is that whereby we doe submit our selues to suffer whatsoeuer GOD in his heauenly wisedome shall thinke good to impose or lay vpon vs, as crosses and afflictions in our bodies, goods, or good names, and to endure with patience that portion or measure of crosse, that God shall lay or inflict vpon any of vs in particular. This is called the obedience of the crosse or patience.

1.

Obedience two-folde.

Actiue.

Passiue.

The second signe of loue towards God, is a carefull & conscionable keeping of Gods word; laying it vp in our hearts diligently, meditating in it continually, and practising it effectually; not hearers onely, but doers also, *Iohn* 14. 23. *If any man loue me, he will keepe my word; and he that loueth me not, keepeth not my words*. So *Luke* 2. 51. *Mary* the mother of Iesus, shee heard him, and kept all those sayings in her hart. From which places may thus much

2.

much gathered, that whosoeuer doth not labour for a continuall and serious study of piety, especially in hearing Gods word and keeping it, is no better than an hipocrite before God, and doth falsly boast that he loueth God: which must teach vs, aboue all things, to regard the word of God, to practise it; and not to lock it vp in chests and cloisters, which is a course Papisticall; neither to say and not doe, a custome Pharisaicall.

3. The third signe, is a true loue towards our brethren, 1 *Iohn* 4. 20. *If any man say I loue God and hate his brother, he is a liar: for how can he loue God whom he neuer saw, who loueth not his brother whom he seeth daily?* So 1 *Iohn* 5.1. *Euery one that loueth him which begat, loueth him also which is begotten of him.* The loue of God and our brethren cannot be seuered, for one is the touchstone of the other. *Per amorem Dei gignitur amor proximi, et per amorem proximi, Dei amor nutritur: Nam qui amare Deum negligit, proximum nescit, et contra,* saith *Gregorie.* That is, By the loue of God, is bred the loue of our neighbour, and by the loue of our neighbour the loue of God is nourished: for hee that neglecteth to loue God, knoweth not his neighbour, and so on the contrary. Of this loue of man therefore I come now to speake.

of

Of Loue and Charity towards Man.

Hauing hitherto made mention of loue towards God, I am now come to ſpeake of the duty of Charity towards men, which, becauſe it is no leſſe neceſſary than the former, it ſhall be profitable to handle it in ſome particulars: and the rather, becauſe of that common corruption in many, who conceited in themſelues, that their hearts are ſound towards God, care not how they ſeeme to their brethren; being ignorant, that the duties of the ſecond table, are the touchſtone of the firſt. But wee are to know, that as wee ſeeme religious in the duties of piety towards God, ſo wee muſt exerciſe the duties of Charity towards men. For, as to loue our brethren without loue to God, is heatheniſh: ſo to loue God without loue to our brethren, is hipocriſie. In handling of which duty of Charity, I propound this methode. Firſt, the duty it ſelfe. Secondly, the manner of performing it. Thirdly, the reaſons to enforce it. Fourthly, the ſignes to proue it.

Of the duty of Charity towards Man.

AMongst all the places of holy Scripture concerning this duty (which are many) I take that to be the most pregnant, which the holy Apostle *Paul* maketh mention of in his Epistle, *Ephes.* 5. 2. περιπατεῖτε ἐν ἀγάπῃ, *Walke in loue*, which signifieth not onely simply to loue, but to leade our whole life in the race of Christian Charity, so that all our actions & dealings must flow and proceede from loue, be done in loue, and end in loue: *Hoc præceptum est lucidum, breue, vtile, leue*: That is, This precept is plaine, briefe, profitable, easie. First, it is plaine, least any man should say, it was not lawfull or meete to be vnderstood. Plaine, and perspicuous, because it is the precept of him who is the true light that maketh all things plaine, *Iohn* 1. according as the Psalmist hath it, *Psal.* 19. 8. *Præceptum Domini lucidum, illuminans oculos*, That is, *The commaundement of the Lord is pure, giuing light vnto the eyes.* Secondly, it is short and briefe, least either the reading or keeping of it should be irksome or tedious vnto any: for that eternall word being abreuiate in his incarnation, did likewise abreuiate his law, to moue vs all more willingly to obserue it, and to leaue vs the more without excuse. Thirdly, it is profitable, for hereby we receiue great benefit, and the Lord promiseth vs great rewards if wee loue one another; it assureth vs of happinesse heere, happinesse hereafter; that we are Gods children, and that wee are transiated from

from death to life, 1 *Iohn* 3. 14. And *heereby wee know that God dwelleth in vs, and his loue is perfect in vs*, 1 *Iohn* 4.12. Fourthly, it is easie, because it may be fulfilled of euery one, as well the meane as the mighty, the poore as the rich, the weake as the strong, the young as the olde; according to that of *Matth.* 11.30. *My yoake is easie, and my burden is light.* Againe, he saith; *His commandements are not burthenous*, 1 *Iohn* 5.3. We neede not goe beyond sea for it, it is not farre off from vs, it is not beyond vs, but it is hard by vs, euen in our mouthes and hearts for to doe it, as the Lord himselfe saith, *Deut.*30. This duty is often called vpon, all to teach vs that it is a very rare thing, seldome performed as it ought. *Beloued*, saith *Iohn*, *let vs loue one another*, 1 *Iohn* 4 7. This commandement we haue of God, *that we should loue our brethren*, 1 *Iohn* 4.21. This is the second commandement, like vnto the first and great: *Thou shalt loue thy neighbour as thy selfe*, *Matth.*22. *Luke* 10. And sundry other, both in the old and new Testament; whereby wee must needs be conuinced of horrible sinnes before God, against conscience and knowledge, in contemning his holy word, as also of sinne of vncharitablenesse towards men if we loue not our brethren. All which should stirre vs vp the more carefully, to put this duty in practise, and to performe it, especially in shewing the effects and fruits of Christian Charity towards our neighbours, not only those that dwell neere vnto vs, as some doe fondly imagine, but to loue all men without exception, as they are men, who are of the same flesh and bloud, indued with a

Who is our Neighbour.

reasonable soule, and beare the same image of God with vs; that is to say, euery man without exception being neere or farre, is our neighbour, therefore euery one is to be loued, *Luke* 10. 37. Christ saith, *The Samaritane was neighbour to the Iew, notwithstanding the Samaritanes were hated of the Iewes.*

Of the order and properties of this Loue to Man.

IN the practise of this duty of charity, two things are to be noted. { 1. *Order.* 2. *Properties.*

1. Firſt, the order of our Loue; which is foure-fold. 1. The firſt is according to firſt and laſt: ſo the loue of God muſt be firſt. The commandements of the firſt table concerne the loue towards God, in the firſt place, then in the ſecond table duties of Charity in the ſecond place. The loue of God is the cauſe of our loue towards our neighbour: for our neighbour is loued becauſe God commands it, and we loue God for himſelfe, and our neighbour for Gods ſake, *becauſe God loueth vs firſt.* 1 *Ioh.* 4. 19.

2. The ſecond order conſiſts in this; that we loue thoſe things in man which are to be loued, and not loue thoſe things which are not to be loued: *Ille ſanctè et iuſtè viuit* (ſaith *Auguſtine*) *qui ordinatam habet dilectionem, ne aut diligat quod non eſt diligendum, aut non diligat quod eſt diligendum.* That is, He liueth holily and iuſtly who hath this orderly loue, that he neither loues that which is not to be loued, or not loue that which is to be loued. So euery ſinner

ner, as he is a sinner is not to be loued, euery man as he is a man is to be loued: we must loue the person, and hate his sinne; we must hate the sinne, but not the person. So *Dauid*, *iniquos odio habui*, I hate the wicked as they are wicked, and haters of God. Where we may obserue two things, the extention, to all without exception; the limitation, to the person onely, not the sinne, loue must be shewen.

The third order consists in this, that wee loue not those more or lesse who are equally to be loued, nor those equally who are more or lesse to be loued, as God, who is most of all to be loued, must not be loued equally as man; man who is lesse to be loued, must not be loued equally with God. So amongst men, some are more to be loued, some lesse, some equally. First, those that belõg to the Church in general, before a priuate mẽber. Secondly, those of the houshold of faith, before those which are not, for they are not onely Sons of God with vs by creation, but Sons of adoption, fellow members of the same body, which is the church, wherof Christ is the head. Thirdly, those to whom we are bound by nearer bond of duty, as Parents, husband, wife, children, family, kindred, &c. Fourthly, not strangers so much as acquaintance, not enemies so much as friends. Fiftly, for equals, they are considered three waies, 1 *Secundum bonitatem*; 2 *Secundum propinquitatem*; 3 *Secundum vtilitatem ecclesiæ*, that is, according to their goodnesse, neareneſſe, or profit of the Church. The more good, neare, or profitable to the Church any of our equals are, the more are they to be loued beyond other

other equals, which are either euill, or farther off, or lesse profitable to the Church of God. And this not onely *affectu, sed effectu*, not in affection onely, but in the fruits of our affection.

The fourth order consists in this, to loue a thing either for it selfe or for some other cause; so we are to loue the Creator for himselfe, and the Creature for Gods sake. *Cum omnis creatura bona sit, vt a Deo creata, amari potest & benè, & malè; Benè scilicet ordine custodito, malè ordine perturbato*, saith *August.* that is, whereas euery creature is good as it is created of God, it may be loued well and ill; Well, the order being kept, Ill, the order being peruerted. *Amanda est creatura, sed ad creatorem amor referatur*, saith the same Father: The creature is to be loued, but let this loue be referred to the Creator: for when as the creature is loued for it selfe, *Cupiditas est, non charitas*, that is, it is a greedy desire, not charity: *Non vtentem adiuvat, sed fruentem corrumpit*, that is, it helpeth not him that vseth it, but corrupts him that enioyeth it. As wee therfore loue any thing which is good, let vs keepe this order, let vs loue it, not for it selfe, but for God. And this be said for the order of our Loue.

Of the properties of our loue to Man.

Firſt, our loue must be sincere, true, sound; not counterfeit, fayned, or hypocriticall: it must be from the heart, not in outward shew onely; it must not be from teeth outward (as wee speake) as is the

the loue of dissemblers, flatterers, and of many an hallow-hearted *Iudas* in the world. Remember what *Paul* saith, *Let loue be without dissimulation*, Rom. 12.9. *Let vs not loue in word, neither in tongue onely, but in deed, and in truth*, 1 Iohn 3 18. *We must be found in loue*, Titus 2. 2. *Wee must loue brotherly, without fayning, and with a pure heart*, 1 Pet. 1.22. *The end of the commandement is loue, out of a pure heart, and a good conscience, and faith vnfained*, 1 Tim. 1. 5. Such was the loue of *Dauid* and *Ionathan*, which passed the loue of women.

Secondly, our loue must be feruent, hote, ardent, vehement, increasing inwardly, and shewing it in the fruits of it outwardly. *Aboue all things haue feruent loue among your selues*, 1 Pet. 4. 8. *Loue one another with a pure heart feruently*, 1 Pet. 1.22.

Thirdly, our loue must be constant, holding out vnto the end, *Let brotherly loue continue*, Hebr. 13.1. *A true friend loueth at all times*, Prou. 17.17. This reproueth all those that can be content to loue in prosperity, but not in aduersity, which is a manifest signe they neuer loued truely. *Charitas quæ deseri potest, nunquam vera fuit*, saith *Augustine*, that is, Charity which may be forsaken, was neuer true. *Ficta charitas quæ deserit in aduersitate*, saith S. *Ambrose*, That is fayned charity, which forsaketh vs in aduersitie. But because these things will appeare more plainely in handling the manner of this loue, I therefore come now to speake of the manner. This bee said concerning the dutie of Loue.

Of

Of the manner how we must loue men.

1 Manner.

THe manner is threefold; First, as Christ hath loued vs, *Ephes.* 5. 2. *Walke in loue, as Christ hath loued vs. This is my commandement, that yee loue one another, as I haue loued you,* Iohn 15. 12. 13. 34. not that our loue can be equall with Christs loue, but conformable, resembling it.

1

This conformity will appeare, if we lay open the manner how Christ loued vs. Christs loue, was, first of all free, without constraint, not for any merite in vs, 1 *Iohn* 4. 19. *He loued vs first*; so should wee loue our brethren freely, and striue who shall be most forward: *In giuing honour, goe one before another,* Rom. 12. Many offend herein, they loue others, because they are beloued of others: this is constrained loue: *If you loue them which loue you, and be friendly to them onely, what reward shall you haue, or what singular thing doe yee? doe not the Publicanes euen the same?* Math. 5. 46. 47.

2

Secondly, Christs loue was *amor rectus*, a right and true loue: he loued vs not to profit or benefit himselfe, but onely vs, so should we loue one another, not for profit or gaine. *Amicus vtilitatis causa assumptus, tamdiu placebit, quamdiu vtilis erit: Seneca,* That is, A friend who is taken for profit sake or gaine, will so long like vs, as long as he shall be profitable. True friendship is not to be valued by temporall commodities. *Quem felicitas fecit amicum, infortunium facit inimicum,* saith *Boetius*, that is, Whom felicity made a friend, misfortune makes

makes a foe. If therefore we loue for commodities, we faile in the manner: this is not to loue, as Christ loued vs.

Thirdly, Christs loue was discreete, hee loued our persons, not our sinnes; so ought wee to loue one another, with a discreete loue. Loue men as they are men, the workemanship and image of God, the creature which hee hath created; loue their person, but hate their sinnes. Many offend herein, louing the sinne more then the person: this is *amor indiscretus*, an vndiscreete loue. *Loue doth not euill to his neighbour*, *Rom.* 13. 10. But if wee loue his sinne, vpholding him in his sin, and being partaker with him in his sinne, wee doe him much euill, and therefore we loue him not. *Loue doth no vncomely thing: it thinketh not euill, it reioyceth not in iniquitie*, 1 Cor. 13. 5. 6.

Fourthly, Christs loue was vehement, he gaue himself to the death for vs: *Hereby perceiue we loue, that he laid downe his life for vs*, 1 Iohn 3. 16. So ought our loue to our brethren to be vehement, *Euen to lay downe our liues for the brethren, if occasion so serue*, 1 *Ioh.* 3. 16. This vehement loue it was in *Paul* towards his kinsfolkes, that hee would *wish himselfe separate from Christ* (if it were lawfull so to wish, not that hee simply so wished) *for his brethren, kinsmen in the flesh*, Rom. 9. 3. The like was in *Moses*, as wee may reade, *Exod.* 32. 32. A shadow of this loue may be in a man vnregenerate, but it cannot be truely in him, because he will not so much doe this, to lay downe his life, because he loues God, and his neighbour, but because of humane

humane praise; and againe, hee doth it not in Faith.

Fiftly, Christs loue was fruitfull, shewing it selfe in the fruits and effects of his loue. So should our loue be to our brethren, full of fruit, to doe for all them according to our ability, to helpe, succour, and relieue them, and to do all the good we can for them, aswell to procure their good, as to turne away euill from them: *For what loue is that, or what helpeth it to giue good and louing words, and performe nothing in deedes?* Iames 2. 15. 16. *In quibusdam charitas habet linguam magnam, manum nullam*, saith *Gregorie*; In some, Charity hath a great tongue, no hand. *Loue is bountifull*, 1 Cor. 13. 4.

Sixtly, Christs loue was constant: *Forasmuch as he loued his owne which were in the world, vnto the end hee loued them*, Iohn 13. 1. So must our loue bee to our brethren: *Loue doth neuer fall away*, 1 Cor. 13. 8. Our loue must not be broken off, although many times occasions be giuen, *Loue is not prouoked to anger*, 1 Cor. 13. 5. But of this I haue made mention before. So againe, *Loue suffereth all things*, 1 Cor. 13. 7.

Seauenthly, Christ his loue was generall, as well to the poore as the rich, to his friends, to his foes. So must our loue be extended to all, to the person of all. Many offend herein, if he be poore, they despise him, deride him, scorne him; if he be an enemy, they hate him, enuie him, and liue in malice towards him; onely their friends, and the rich are regarded. This is a great corruption, this

is

is not to reſemble Chriſt in his loue, *Loue your enemies*, ſaith Chriſt, *Math.* 5.44. It is the nature of true loue not to enuie any, or ſwell againſt any, though neuer ſo meane. *Loue enuieth not, it is not puffed vp*, 1 Cor. 13. 4. This be ſaid of the firſt manner how we ſhould loue one another, namely, *as Chriſt hath loued vs.* 1. freely, 2. rightly, 3. diſcreetly, 4. vehemently, 5. fruitfully, 6. conſtantly, 7. generally.

The ſecond manner is to loue our neighbour as our ſelues; *Thou ſhalt loue thy neighbour as thy ſelfe*, *Math.* 22.39. That this may rightly be vnderſtood, it is neceſſary that we lay open the manner how we muſt loue our ſelues, and ſo learne to ſquare our loue towards our neighbour accordingly.

2 Manner how we muſt loue men.

Loue of our ſelues, or ſelfeloue, is two-fold. { *Generall.* / *Speciall.*

Generall, is that naturall loue, whereby euery one ſeeketh his owne good, which is ingrafted in all things, euen bruit beaſts, naturally to preſerue themſelues. This kinde of loue to our ſelues, in it ſelfe is not euill, *ordine cuſtodito*, the order being obſerued, that is to ſay, if wee loue not our ſelues as much as God, or more then God, it is lawfull this way to loue our ſelues.

Of ſelfeloue.

Speciall Loue of our ſelues, is twofold. { *Carnall.* / *Spirituall.*

Carnall ſelfe-loue is that, whereby a man preferreth the benefit of his body and fleſh, before the

the good of his soule and spirit. This kind of selfe-loue is a mother sinne. Of this the Apostle speaketh, 2 *Tim.* 3. 2. saying, *In the last daies shall come perillous times, for men shall be louers of their owne selues, &c.* This sinne was neuer more rife then in these daies. For this cause a man is said to hate himselfe in hating his soule thus, by this selfeloue; Thus a number in the world euen starue their souls in louing their carkasses, for a little beauty, wealth, riches, &c. It is not lawfull to loue our selues thus.

Spirituall, is that, whereby a man preferreth the good of his soule before all things in this world: He denyeth himselfe, resigneth vp his will wholly to Gods wil, he mortifieth the deeds of the flesh, he hateth iniquity, hee seeketh principally the kingdome of God, and the righteousnesse thereof, *primò et maximè*, first, and most: according to this spirituall and the generall loue, wee may and must loue our neighbour. Herein men offend, liuing in hatred towards others, neuer caring for them, neuer seeking the good of their brethren, neither in bodie nor soule. Againe, there are who offend in taking too much care for the bodies of others, and in the meane while suffer them to goe on in sinne, and to commit sinne vpon sinne, neuer reproouing them, nor correcting them, nor admonishing them; in a word, they take no care at all of their soules, but suffer them to rush headlong into sinne, and so consequently into hell, whereas they might and ought to haue reclaimed them.

Loue thy neighbour as thy selfe, but not more then

then thy ſelfe, if wee loue others more than our ſelues, we breake this rule. He is ſaid to loue another more than himſelfe, who altogether neglecting himſelfe and his owne matters, taketh vpon him the care and charge of others. *Qui ſe non diligit, proximum diligere neſcit*, He that loueth not himſelfe, knoweth not how to loue his neighbour. Againe, if we loue iniquity, we hate our ſelues, and he that hateth himſelfe cannot loue his neighbor: for the loue of our neighbour muſt be meaſured by the loue of our ſelues. Laſtly, wee muſt loue our ſelues and our neighbour in GOD, and for God. *Domine, beatus qui amat te, amicum in te, inimicum propter te*, ſaith *Auguſtine*, that is, O Lord, bleſſed is he who loueth thee; his friend in thee, his enemy for thee. Thus much of the ſecond maner.

3 Manner of our loue to others.

The third manner is, to loue as the members of the ſame body loue; *For as we haue many members in one bodie, and all members haue not one office; So we being many are one bodie in Chriſt, and euery one one anothers members*, Rom. 12. 4. 5. As then the members of an humane body loue one the other, ſo we who are members of the miſticall body the Church, ought in like manner to loue one another. That the loue of the members of the ſame body, by which we are to meaſure our loue to our brethren, may the better be diſcerned, I haue layd it open in theſe particulars.

1.

Firſt, one member of the humane body, doth not enuie another member, which hath not the ſame office with it, *neither is it fitting that there ſhould be the ſame office in euery member*, 1 Cor. 12.

So wee must not enuie our neighbour, who hath some gift or grace in him, which we want. *Duobus malis. Superbia et Inuidia, diabolus est Inuidia est diabolicum vitium*, that is, In two euils, namely Pride and Enuie, the Diuell is. Enuie is a diabolicall and diueliſh vice, ſaith S. *Auguſtine*.

Secondly, as no member in an humane bodie doth appropriate his office to himſelfe onely, but communicate it to the other members of the body; as the eye ſeeth for all the members, the eare heareth, &c. So we muſt learne to communicate thoſe gifts and graces which God giueth to any of vs, to our fellow members, and make others partakers of them with vs, *Epheſ.* 3. 2. *The grace of God* (ſaith *Paul*) *was giuen me to you-ward, or for your good*: and ſo for temporall things, *diſtributing vnto the neceſsities of the Saints*, Rom. 12. 13. So, *Let euery man as he hath receiued the gift, miniſter the ſame to others*, as 1 Pet. 4. 10.

Thirdly, one member of the body being hurt of the other, doth not reuenge it ſelfe vpon the other member. So we, if our neighbour doth wrong vs, or doe vs iniurie, muſt not preſently ſeeke to be reuenged, but paſſe by an offence, otherwiſe wee take Gods office out of his hand: *For vengeance is Gods and he will repay*, therefore *recompence to no man euill for euill*, Rom. 12. 17. 19.

Fourthly, one member ſuffereth with another, and reioyceth with another. So *we muſt weepe with them that weepe, and reioyce with them that doe reioyce*, Rom. 12. 15. There muſt bee a ſimpathy or feeling of one anothers miſeries, and a mutuall reioycing

reioycing at one anothers good.

Fiftly, as one member of the body doth expose it selfe to danger, and seeketh to defend the other, as the hand doth the eye. So we must euen stand betwixt our neighbour and danger, and labour to defend him and protect him from those dangers, which we know he is subiect vnto. We must loue as Christ loued vs, as he did defend his Church and preserue it from danger, so must we doe.

Sixtly, as one member feareth to bee separate from the body, for then it becomes vnprofitable, neither is it quickned, as the other members: So we are to feare to be separate from the body of the Church: *Nihil sic debet formidare Christianus, quam separari a corpore Christi*: A Christian ought to feare nothing so much, as to be separate from the body of Christ, saith *Augustine*. Againe, as the whole body trembleth at the separation of one member, so ought the body of the Church to feare at the separation of one member, whether it be by death, or by excommunication; but it is true as the Psalmist hath it, *The righteous perish, and no man considereth it in his heart*, *Psalme* 12. And thus much be said of the threefold manner, how wee should loue one another; 1 *As Christ hath louea vs*; 2 *As our selues*; 3 *As the members of the same body.*

Reasons to enforce this duty of Loue to others.

THat we may be the better stirred vp to put this dutie in practise, obserue diligently these reasons following.

1. Reason. First reason, except we loue our brethren, wee doe not loue God; and if we loue not God, we must not looke to be loued of God; this is prooued, 1 *Iohn* 4.20. *He that saith he loues God and hates his brother, is a lyer: for how can hee that loueth not his brother whom he hath seene, loue God whom hee neuer saw?*

2. Reason, Secondly, *Except we haue this loue, we know not God, for God is loue*, as 1 *Iohn* 4.8. And if wee are without knowledge, wee are without all sauing grace, and in no degree to saluation, neither without the knowledge of God must wee euer looke to be saued.

3. Reason. Thirdly, *if we loue the brethren, it is a manifest signe that we are certainely translated from death to life, but he that loueth not his brother, abideth in death*, 1 Ioh. 3.14. *We are none of Gods children, except we loue our brother*, 1 Ioh. 3.10. *but the children of the diuell.*

4. Reason. Fourthly, *He that loueth not his brother is a man-slayer, neither shall he be saued: for no man-slayer hath eternall life abiding in him*, 1 Ioh. 3.15. Againe, *if we loue our brother, God dwelleth in vs, and his loue is perfect in vs*, 1 Iohn 4.12. than which thing, nothing can be more comfortable.

5. Reason. Fiftly, becauſe God ſo often commandeth vs to loue one another, *except then we loue our brethren, we doe transgresse the commandement of God; which transgression deserues the iust recompence of reward, namely, death eternall*, Heb. 2.2. Thus wee haue commandement, 1 *Ioh.* 4.21. *Ioh.* 13.34. 15.12. *This commandement hath beene from the beginning, that we should loue one another*, 2 Iohn 5.

Signes

Signes of brotherly Loue.

WE may know whether we haue this loue or no, by these signes following. First, if we loue God vnfainedly with all our hearts, and labour to keepe his commandements, 1 Ioh. 5. 2. *In this we know we loue the children of God, when we loue God and keepe his commandements.* 1.

Secondly, If we liue without seruile and slauish feare, which is incident to the wicked, for there is no feare in loue, but loue casteth out seruile feare, and he that so feareth is not perfect in loue. 1 *Iohn* 4. 18. 2.

Thirdly, If wee can forgiue and forget wrongs and iniuries done vnto vs, and not so to remember them as to seeke reuenge; when wee can pray for them, and doe all the good wee can for them, and doe no more to them than we are willing they should doe to vs. *Loue suffereth long, it endureth all things*, 1 Cor. 13. 3.

Fourthly, If it bee more at last than at first, more in aduersity than in prosperity, *Prou.* 17. 17. *A brother is knowne in aduersitie.* It was the commendation of the Church of *Thyatira*, *That their loue was more at last then at first*, *Reuel.* 2. 19. And thus much of this notable and rare vertue, both of Loue towards GOD, as also of Charity towards MAN. 4.

O Lord, for Christs sake giue this grace of true Loue and Charitie vnto mee, and increase it euery day more and more. Amen. Amen.

Certaine questions concerning Loue, answered.

1 Quest. BEcause it is said, LOVE *covereth the multitude of sinnes*, 1 Pet. 4. 8. Whether is any man iustified by loue, or for loue, because we loue God and our Neighbour?

Answ. I answere. The Papists doe abuse this place of Scripture, to confirme their assertion concerning iustification by Workes, and to ouerthrow the true doctrine, concerning iustification by Faith: as though we were not iustified by faith onely, but that wee doe deserue remission of sinnes, (at least in part) through loue. That this their collection is erronious and most absurd, it will appeare by the true exposition of this place. Sinnes are twofold, either against God, or else against men. The meaning of the Apostle, then, is this, *Loue covereth sinnes*; not that our loue doth or can couer or hide them from God, that hee should not see them, or that for our loue he should pardon

pardon and forgiue them: But the meaning is this, that loue wherewith wee loue our brethren doth couer the ſinnes, or rather offences of our neighbour committed againſt vs, that they ſhould not come into our ſight, to cauſe vs to be incenſed againſt our neighbour, but that we ſhould pardon the wrongs and iniuries of our neighbour, and not to liue in hatred, malice, and enuy againſt him, nor in ſtrife and contention with him. That this is the true meaning, it is plaine by that place of *Salomon*, *Pro.*10.11.12. From whence theſe words of *Peter* are taken, where it is ſaid, *Hatred ſtirreth vp ſtrife, but loue couereth the multitude of ſinnes.*

2 *Queſt.* Becauſe the Apoſtle ſaith 1 *Cor.*13.7. *Loue ſuffereth all things, believeth all things, endureth all things.* Whether may a Chriſtian man tollerate euery thing, and believe euery thing?

Anſ. I anſwere. Loue ſuffereth all things, that is, all things which are meet & conuenient to be tollerated in good order, ſo farre forth as God in this tolleration be not diſhonoured, nor the Church any way ſcandalized; otherwiſe we muſt not beare with ſinne, either to allow it, or defend it, by conniuence, either by ſeeing and not ſeeing, or elſe by ſeeing and not correcting: iuſtly vpon iuſt cauſe, we muſt not iuſtifie the vngodly, *Prou.* 17. It believeth all things, that is, it doth not preſſe our brother vpon any ſiniſter ſuſpition, but it carrieth with it humanitie and ſimplicity in iudging, as being handmaids of Charity; not that in believing wee care not what we believe, or that wee ſhould not diſcerne between falſhood and truth, good and euill;

2 Queſt.

Anſw.

uill; this is not here meant, neither so believe, as that we shake off wisedome and prudence in iudgment, loue interpreteth all things for the best.

3. *Quest.* 3. *Quest.* Because it is said, 1 *Cor.* 13. 5. *Loue seeketh not her owne.* Whether is it lawfull for a Christian to care for himselfe, or for his profit?

Answ. *Answ.* I answere. To seeke our owne, is to be wholly addicted to our selues, and to be wholly occupied in caring for our own commodities; thus it is not lawfull: for Charity besides the consideration of our selues, is carefull for our neighbour, loueth them, and careth for them: Neither doth the Apostle simply forbid all care of our selues, but that excessiue and immoderate care and blinde selfe-loue, that is, when we so thinke of our selues, and our profits, as wee altogether neglect our neighbours, and especially the things of Christ, which is reproued by *Paul*, *Phil.* 2. 21. *All seeke their owne, and not that which is Christs*; not that it is altogether vnlawfull for a Minister, or any other, to take care for himselfe, his family, his prouident care for his owne profit: but this is condemned, when he shall so care for them, as by this meanes he neglects the things of Christ. So that is condemned, when Ministers shall seeke after liuings, and preach to, yet more for gaine then the good of the Church. *Thus loue seeketh not her owne.*

Of

Of Gods presence.

HAuing waded thus farre, I haue thought it very necessarie to adde one Treatise more, as being fitting to the title; namely, concerning our communion with Christ, and the true seeking of God; whereby wee may truly assure our selues, that God will be with vs, and found of vs: and on the contrary, if wee faile in these, wee must looke to haue God against vs, and to be cast from Gods presence as vnworthy of him; according as it is written, 2 *Chron.* 15.2. *The Lord is with you, while yee be with him; if yee seeke him, he will be found of you, but if yee forsake him, he will forsake you.* And the rather, because of the small number of those that seeke the Lord, as the Psalmist hath it. *The Lord looked downe vpon the children of men, to see if there were any that would vnderstand and seeke GOD,* Psalm. 14.3. *But there is none that vnderstandeth, none that seeketh God,* *Romanes* 3.11. This beinga matter

matter of so great weight, and so little regarded, much lesse practised, hath moued mee to deale (I say) the more painefully in it; prouing that he that seeketh God, and hath communion with him, shall finde God, and be saued, but he that seeketh not God, and findes him in this life, shall neuer finde him in the world to come, but shall be damned. In handling of which, we will obserue this methode. First, setting downe how God is present with vs. Secondly, how we are said to be with God. Againe, 1. What it is to seeke God. 2. The manner how. 3. The signes of the true seekers of God. Againe, 1. What it is to forsake God. 2. Who shall be forsaken of God. Of these so briefly as I may.

Of the presence of God, and so to whom he is present.

GOds presence is two-fold. { *Generall.* / *Speciall.*

1. Generall, whereby he is present euery where: as *Psal.* 139. 7.8. *Whither shall I goe from thy presence and spirit? If I ascend vnto heauen, thou art there, if I goe downe into hell, thou art there also, &c.* So *Ierem.* 23. Thus he is in all places, filling heauen and earth with his maiestie.

This generall presence is likewise two-folde. { *Essentiall.* / *Potentiall.*

Essentiall, in regard of his Essence, which Essence is not diuided into parts, but it is wholly and totally

totally euery where; neither is his Eſſence ſeperate from the operations of his power, as though God were not infinite in both, for he is preſent eſſentially, *totus, non diuiſius*, whole, not diuided; neither muſt we thinke part of him to be in heauen, part in earth, part in the ſea, part in hell, but in all acknowledge his Eſſence integrall and totall.

Potentiall, or Virtuall; by which he by his power worketh all things in all things: the preſence of the almighty God, who is the Creator, Conſeruer, and Gouernour of all things cannot be idle; and without this diuine and generall power, all things would lye as altogether dead, and ineffectuall, euen as an humane body depriued of the operations of the ſoule. In reſpect of this generall preſence God is preſent with all, good and bad, both in reſpect of his Eſſence as alſo his power. Thus he is preſent euery where, according to that ſaying, *Enter præſenter, Deus hic et vbiq; potenter.* That is, God by his Eſſence, preſence, and power, is here, and there, and euery where.

Speciall preſence of God, is that, whereby he is preſent in a more eſpeciall and particular manner. And this is two-folde. Firſt, the preſence of his ſingular maieſtie, glory, and dignity. Secondly, is the preſence of his grace. In regard of the former, God is ſaid to be in heauen, becauſe there is as it were his chiefe ſeate and Tower, from whence things more inferiour are gouerned. In regard of the latter: God is ſaid to be preſent onely with the Elect, faithfull, and true beleeuers, whom he ſingularly loueth, conſerueth, and defendeth.

This

This presence of his grace is two-folde: *Priuately.* *Publiquely.*

Priuately, after a secret manner, hid from the eyes of the world. This is in crosses and tribulations, wherewith (God so disposing it) the Elect are afflicted and exercised, that outwardly there appeareth nothing lesse than the presence of God, yea, they seeme to be forsaken and reiected of God; yet in the meane while God abideth and dwelleth in their hearts by his grace, wherewith they are confirmed inwardly in their hearts, and lifted vp with inward comforts, neither doth God suffer them to faint vnder his burden, that he layeth vpon them.

Publiquely, when as God doth declare and manifest his presence of his grace in the Elect; and when as they are by his mighty power, and stretched out arme, so protected and deliuered, that euen the wicked are compelled to acknowledge his diuine presence and power in the Elect, in whom they see all things to happen vnto them fortunately, beyond all hope and expectation. Thus God was present with the children of Israell in deliuering them. Thus hee was present to the three children in the fornace, *Dan.* 3. So *Esay* 35.4. *God will come to vs, and saue vs.* So 55. 6. Call vpon him while hee is neere, that is vnderstood of the presence of his grace, by which God doth offer himselfe mercifully to the afflicted, if they repent and call vpon him while he offereth this grace. Whosoeuer can finde truly, that God is thus present euery

euery way in a speciall manner with him, may safely conclude, that he is the true childe of God, for he is thus present onely to the faithfull.

The generall and essentiall presence of GOD, teacheth vs a foure-folde vse. First, to liue as in the presence and sight of God, admitting him to be the iust Iudge of all our actions; knowing that wee cannot in any place flye from the presence of God. The want of this acknowledgement of Gods generall and essentiall presence, is the cause of so much sinne, of the raigning and dominion of sinne, and that common custome of sinne in the wicked. Thus the drunkard doth not acknowledge Gods presence, if hee did, hee would not so beastly and swinishly deuoure the good creatures of God as he doth. The whoremonger doth not consider that God stands by him, beholding his abhominable sin of adultery & fornication, if he did, it would make him quake & tremble at the committing of such foule and damnable sins: and so of all other sinnes. *Vses.* 1.

Secondly, this teacheth vs to approue our hearts vnto God, to labour for the grace of vprightnesse, to auoid hipocrisie before God, and dissimulation before men, knowing that howsoeuer we can blind the eyes of the world, yet wee cannot blinde the eyes of God, who seeth all things, and vnderstandeth all the imaginations of mens thoughts. 1 *Chron.* 28. 9. 2.

Thirdly, this teacheth vs to take heede of secret sinnes: *It is a shame to speake of those things which are done of some in secret*, (much more shame to commit them,) *Ephes.* 5. 12. This commeth to passe, 3.

passe, because men doe not acknowledge the presence and power of God; his presence to see them euen in darkest places: his power to punish and condemne them in hell, in vtter darknesse.

4. Fourthly, if God onely be euery-where present, then we must take heede how we ascribe that vnto the creature, which is onely due to the Creator: therefore not to pray to Saints and Angels, or any other creature, who can neither heare our prayers to graunt them, nor succour vs in time of neede, neither are euery where present with vs.

Vse 1. Potentiall presence teacheth vs to depend vpon God, to relye vpon his fatherly prouidence, and no way to distrust God in his promises, knowing that hee who hath promised is able to performe whatsoeuer is necessary for vs, either for this life or the life to come: he is present with vs in regard of his power.

2. Secondly, this teacheth vs to put our whole trust, affiance, and confidence in God in the midst of all danger and perill; knowing that God is present with vs by his power, able to deliuer vs, hee is an heauenly Father vnto vs; he is a Father, therefore willing to helpe vs; he is an heauenly Father, therefore able to defend vs.

Vse 1. Speciall presence in regard of his grace; teacheth vs to vndergoe all troubles and afflictions willingly, chearefully, and patiently, knowing that howsoeuer we seeme outwardly to be despised, and contemned of God, yet we are not so, but the Lord in loue vnto vs, did lay them vpon vs, and by his grace he will inwardly be with vs to comfort vs,

and

and to assist vs against all temptations.

Secondly, this teacheth vs to comfort our selues in sickenesse and diseases, in trouble, imprisonment, and so in death; willingly to expect Gods leasure; and ioyfully and thankfully to receiue Gods louing chastisements, euen vnto the end, beleeuing that we haue such a God, who wil lay no more vpon vs, than he will make vs able to beare: knowing againe, that at all times he will be present with vs by his grace and holy spirit, confirming and strengthening vs, euen vnto death and in death, as he hath promised. 2. 1 Cor. 10. 13.

Of our Communion with God, and how we are said to be with him.

MAn is said to be with GOD in respect of { *Communion.* / *Vnion.*

We haue Communion with God three wayes. First, if we walke not in darkenesse. Secondly, if we walke in the light; both which are expressed, 1 *Iohn* 1. 6. 7. Thirdly, by the Sacraments.

To walke in darkenesse; is not onely to be in darkenesse, that is, void of the true and sound knowledge of God, and destitute of true faith in Christ, and the fruits of both: but it is to performe the workes of darkenesse, that is, horrible sinnes, which proceede of ignorance, infidelity, and vnbeliefe; and to runne headlong, and headstrong, to the committing of sinne, though blindely, yet voluntarily: 1.

tarily: Such was the course of the Carpocratians, and others like them, who boasting of their communion with God, yet liued in darkneſſe, and walked in darkneſſe, & tooke to themſelues liberty to depart from the pure and ſincere doctrine, vnto errours, and from the light of the Goſpell, to darkneſſe, letting looſe the reine to ſinne and filthie luſts, and admitting all kinde of works of darkneſſe. Whoſoeuer is thus impure, walking in darkneſſe, hath no communion with God, howſoeuer he falſly perſwadeth himſelfe, *he is a lyar if he ſaith he hath*, 1 *Iohn* 1.6. *For God is light, and there can be no communion betweene light and darkneſſe, betweene God and ſuch wicked men*, 2 *Cor.*6.14.

Vſe. This muſt teach vs *to caſt off the workes of darkneſſe, and to put on the armour of light, and to walke honeſtly, as in the day: not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe, &c. Rom.*13.12.13.14. *We muſt haue no fellowſhip with the vnfruitfull workes of darkneſſe, but reproue them rather*, Epheſ. 5.11. *And walke in the light, that ſo we may approue vpon good ground, that we haue communion and fellowſhip with God*, 1 *Iohn* 1.7.

2. To walke in the light, is not onely to be in the light, that is, to be endued with ſauing knowledge, and a true faith; but it is to performe and put in practiſe thoſe things which we know, and to ſhew forth the fruits of iuſtifying faith, leading our whole life according to the preſcript rule and forme of Gods word, to doe all things to the glory of GOD, and benefit of his Church. This is to walke in the light. And who ſo thus walketh, indued with

with those graces of knowledge and faith, and shew forth the fruits of both, liuing purely and honestly, according to Gods word, seeking those things which are aboue, doth giue a sure and certaine testimony that he hath fellowship and communion with God, *and the bloud of Iesus Christ doth cleanse him from all his sinnes*, 1 *Iohn* 1.7.

This must teach vs, that if we will be assured of our communion with Christ, *to labour to walke as Christ hath walked*, 1 Iohn 2.6. *And being light in the Lord, to walke as children of the light, approuing that which is pleasing to the Lord*, Ephes 5.8.10. *Being made whole, to sinne no more, wittingly and willingly of set purpose*, Iohn 5.14. *Letting our light of grace, and of a good example, so shine before others, that they seeing our good workes, may glorifie our heauenly Father*, Matth. 5.16. *Vse.*

Heere wee are to note these seuerall points. First, as the light shineth vpon all things, and toucheth all things (neither can this be auoyded) yet the light it selfe is not infected, or partaker of any impurity, which is in those things which it toucheth. So we who are light, and children of the light, although it cannot be but sometime or other we shall be among the wicked, who are darknesse, (*otherwise wee must goe out of this world*, 1 *Cor.* 5.10.) Yet wee must not any way communicate with the workes of wicked men, that is, we must not be accessary to the sinnes of any. 2.

Secondly, as the light doth make all things manifest, and sheweth those things which are good or euill, which is to be embraced, and which

must be shunned. So wee who are light in the Lord, must haue a continuall care and study of piety, to try what is good, and what euill, what pleaseth God, what displeaseth him: In a word, *to try all things, and keepe that which is good*, 1 *Thessalonians* 5.21.

3. Thirdly, as the light doth disclose things in darkenesse, and discouer things in secret, euen the most filthy things. So we who are light, ought to lay open the sinnes of other, to their shame, I meane, to doe this to themselues, to conuince them of their sinne; to rebuke them, and reprehend them, and all, that we may winne them to Christ.

That we may farther discerne the true communion with God, who are come out of darkenesse into light, obserue briefly these signes.

Signes.

1. Firſt, is a true loue towards our brethren, giuing no iust occasion of euill or offence. *Hee that loueth his brother, abideth in the light, and there is none occasion of euill in him*, 1 *Iohn* 2.10. On the contrary, *He that hateth his brother, is in darkenesse, and walketh in darkenesse, and knoweth not whether hee goeth, because that darkenesse hath blinded his eyes*, 1 *Iohn* 2.11. This hatred maketh many, that they care not what they doe to others, be it neuer so odious, neuer so horrible.

2. Secondly, a true and liuely faith in Christ, apprehending the merits of Christ, and applying him to be our Sauiour. *I came*, saith Christ, *a light into the world, that whosoeuer beleeueth in mee, should not abide in darkenesse*, *Iohn* 12.46.

3. Thirdly, a true following of Christ. He is said to

to follow Christ rightly, who followeth him in the regeneration or new birth, with deuotion: that is, who follow him in his loue, patience, humility, obedience, &c. *Matth.* 19.28. Or he is said to follow him, who beleeueth his word, and resolueth to obey it. Christ is that light of the world, *Hee that followeth him, shall not abide in darkneſſe, Iohn* 8. 12. And thus much of our being with God, namely, in regard of Communion.

Of our Vnion with God.

VNion is taken three wayes.

- *Eſſentially.* — 1. Without any commixtion, as the three persons are one most simple Essence.
- *Perſonally.* — 2. By composition alone, as the soule and body make one man.
- *Spiritually.* — 3. Partly by commixtion, as in the transmutation of the Elements.

God is not one with vs, nor we with him, essentially. First, of the same Essence, and nature, or substance: *Diuina enim in nos ſubſtantia non transfunditur*, saith *Calu.* The diuine substance is not transfused into vs, neither is there any proportion betwixt our Essence which is finite, and Gods which is infinite.

Personall Vnion, or hypostaticall, is when things are so ioyned, that they make one person, as soule and body make one man, and the two natures in

Christ but one person, without any confusion either of the natures or essentiall properties, neither are we thus one personally.

Spirituall Vnion is, whereby wee are one with God, and God with vs. It is the coniunction of vs with God, and God with vs: it is that whereby God is in vs, and we in him; he dwelleth in vs, and we in him. We are said to be with God, or rather in God, not generally as all creatures; of which it is said, *In him we liue, wee moue, and haue our being*, *Acts* 17.28. Neither as man in man, by communication of nature; but we are in Christ after a more speciall manner; namely as he is our Sauiour and Mediatour; not in him as God onely, or man onely, but as both true God, and true man, conioyned in one person.

This being in Christ, is two-folde, or we are said to be in him two wayes:

- First, in regard of the externall coniunction of his body the Church, by which wee are initiate into his name in Baptisme; his is common both to true and false Christians.
- Secondly, by the internall and true coadunation, or connexion of the spirit, which is proper onely to the Elect.

Thus we are in Christ internally, as the branches in the Vine, as the redeemed in the Redeemer, as the iustified in the iustifier, being as members of of the same body, incorporate into him. This Vnion proceedeth from God, who is the fountaine and welspring of all Vnity; who for his inestimable loue in Christ towards vs, euen vs that were diuided from him, doth draw vs vnto him, and knit vs vnto Christ as one.

The

The meanes of this Vnion, by which it is wrought and receiued, is two-fold. { *In which.* / *By which.*

The meanes, *In which*; is Iesus Christ our Sauiour, Mediatour, and Intercessour: for he not onely by his death doth reconcile vs to the Father, and make vs one: but also by his Intercession, mediation, and prayer to God, is a meanes of our Vnion. *Holy Father, I pray for them whom thou hast giuen me, that they may be one,* Ioh. 17.11.21. *One as we are.* Now Christ the Sonne, and God the Father, are one in two respects. First, in regard of concord and consent; as in the fore-named place. Secondly, in regard of Essence. *Iohn* 10. 30. *I and my Father are one.* We are one as they are, in the first sense, not in the latter.

The meanes, *By which*; is, First, the word. Secondly, the spirit. Thirdly, faith. For God by his word seconded and made powerfull by his spirit, doth kindle & worke faith in our hearts; by which faith we lay hold vpon Christ, and receiue him into our hearts, and there by faith he dwelleth in our hearts, *Ephes.* 3.17. And thus we are one with God. Which must teach vs to make a most high account of the word; to labour for the spirit; and to approue our faith to be sound; without either of which wee can haue no true spirituall Vnion with the Lord, and consequently no saluation.

That we may be the better stirred vp, to be spiritually vnited vnto Christ.

Let vs consider the three-fold argument. { 1. *The excellencie of it.* / 2. *The profit of it.* / 3. *The necessitie of it.*

The excellency of it appeares in this: that all those who are truly vnited vnto Christ, shall not onely haue boldnesse to come vnto him, but they shall liue and raigne with him, not as seruants with their Master, but as Sonnes with their first borne brother, perpetually in the heauens.

The profit of it appeares in this. First, wee are freed by this Vnion from sinne, hell, death, and condemnation, *Rom.*8.1. Secondly, we are made heires of eternall happinesse.

The necessity: for without this Vnion, wee are strangers from God. Secondly, all our happinesse and saluation dependeth on it. Thirdly, without it, the redemption by Christ doth vs no good. Fourthly, wee cannot be saued without it, but must needes remaine and perish for euer in eternall death.

Signes to approue this Vnion, are the effects of it. First, to denie our selues. Secondly, to mortifie the deedes of the flesh. Thirdly, to rise vp to newnesse of life. Fourthly, to be weaned from this world, and to seeke Christ. Fiftly, to knit our selues in the Vnity of Faith and Hope towards Christ, and loue towards men.

Of seeking of God.

IN this duty of seeking God, I propounded this methode.
1. *What it is to seeke.*
2. *The manner how.*
3. *The signes of it*

1. *What it is to seeke God.*

THis duty of seeking God, is taken two wayes:
1. *Generally.*
2. *Specially.*

Generally; it is taken for the whole duty of our conuersion, that who so turneth to God by Repentance, is said to seeke God, as *Hos.*3.5. *Afterward shall the children of Israell conuert, and seeke the Lord their God.* So againe, 2 *Chron.* 15.4. *Whosoeuer returned to the Lord God of Israell, and sought him, was found of him.* Secondly, it signifieth the acknowledging of God, and seruing him, according to our knowledge. So it is taken, 2 *Chron.* 15.12. *In the time of* Ahab *King of Iudah, they made*

a couenant to seeke the Lord, that is, *to acknowledge him the true God of Israell, and to set their hearts to worship him.* Againe, 1 *Chron.* 28.9. *Dauid* giueth most heauenly counsell vnto his sonne *Salomon*, exhorting to acknowledge God, and serue him: Then he saith, *If thou seeke him*, that is, *if thou acknowledge him, he will be found.*

Specially, it is taken for the duty of inuocation and prayer vnto God. So *Zach.* 8. 21. *They sought the Lord, and prayed to the Lord of Hosts.* So *Math.* 7.7. *Aske and haue, seeke and finde.* So *Iere.* 29. 13. *Seeke, pray, and I will heare.* So it is taken, *Iob* 8.5.

Secondly, it signifieth to seeke the face of God, *Psa.* 27.10.24.6. By the face of God is meant, sometime, that whereby God doth manifest himselfe, his louing fauour: sometime the visible Church of God, that professeth Gods name, the face of the assembly: sometime the Word and Sacraments, faithfully and duly preached and administred: sometime the angry countenance of God, this we are not to seeke but to preuent it; *it signifieth his presence*, Exod. 20. 3. Psal. 114.7. *His fauour and bounty, and louing countenance*, Psalme 31. 16. *His Maiestie it selfe*, Exod. 33. *His angry countenance*, Psalme 34. 16. *Seeke the Lord, seeke his face euermore*, Psal. 105.4.

Lament. 3. Thirdly, to seeke God, is to trust in God, *Psal.* 9. 10. *And they that know thy name, shall trust in thee, because thou Lord hast not failed them that seeke thee, or trust in thee.* So *Esay* 11. 10. *The Nations shall seeke vnto the roote of Ishai*, that is, *Christ*; which is explained, *Rom.* 15. 12. *In him shall the Gentiles*

Gentiles trust, so to aske counsell of God in time of trouble and sickneſſe is to seeke God.

He then is said to seeke God, who doth vnfaynedly repent of all his sinnes, and laboureth for the true knowledge of God, calleth vpon God, seeketh his face, trusteth in God, and asketh counsell of God in time of troble. The obiect of which duty is in God onely, as *Esay* 55. *Seek the Lord while he may be found.* So *Amos* 5. *Seeke not Bethel, nor Gilgal, neither goe vnto Beersheba,* (these were places of idolatry) *but seeke the Lord, who made the Pleiades,* that is, a company of Starres, *and the Orion,* that is, an excellent Starre; meaning, that wee should seeke the Lord, who is the maker of Heauen and Earth. *Seeke him and liue.* Iob 9. 9.

Of the manner how we must seeke.

WE must seeke God feruently, zealously, speedily, constantly; We must seeke him feruently, with all our hearts, and zealously with a whole desire, as 1 Chron. 19. *Set your hearts to seeke the Lord your God, set your hearts and soules.* So, 2 Chron. 15. *They sware vnto the Lord with all their hearts, and sought him with a whole desire.* So, Psalme 119. 2. *Blessed are they that seeke God with their whole hearts,* as *Dauid* did, Verse 10. *I haue sought thee with my whole heart.* They who seeke onely in outward shew, as hypocrites doe, or coldly and negligently as many Christians, or blindly, as the Papists and Brownists doe, shall neuer 1.

neuer find God, for he is found of those that seeke him, *if they seeke with all their hearts*, Deut. 4. 29. so, Ierem. 29. 13. 14.

Secondly, We must seeke God speedily, God loues not delay in his seruice; so wee haue commandement, Esay 21. 12. *If yee will seeke, seeke*: signifying the speede that ought to be in seeking God. So *Dauid*, *Earely haue I sought thee*, Psalme 63. 1. So did *Iosiah*, *When he was yet but a childe, he sought the Lord*, 2 Chron. 34. 3. There are many can be content to seeke God at their set time, perhaps in olde age, perhaps at death and not before; let such neuer looke to finde God, *For we must seeke him while he may be found*, Esay 55. So saith *Iob*, *We must seeke God early*, Iob 8. 5.

Thirdly, We must seeke God continually, *For hee that continueth vnto the end, hee shall be saued*, Mat. 24. We must not hang downe the head, like a bulrish for a day; nether must we seek the Lord onely in time of prosperity, but also in time of aduersity, yea, much more now, than before. But it is lamentable to see how a number liue addicted to the world, and the pleasures of it, neuer seeking God, especially in affliction, as God complaineth, Esay 1. *Wherefore should I afflict this people any more? they grow worse and worse*; but it is not so with the godly, Hos. 6. *Gods people in their affliction will returne to the Lord, and seeke him*, 2 Chron. 15. 4. *Yea in their affliction they will seeke him most diligently*, Hos. 5. 15. And this be said of the manner.

Of

Of the signes of the true seekers of God.

THe signes of true seeking are diuers, as may be gathered out of that which went before, as 1. True and vnfayned repentance, 2. The true acknowledging of God, ioyned with the outward and inward seruing of him. 3. A sure trust and confidence in God, building vpon his gracious promises. 4. A continuall and diligent calling vpon God by prayer. 5. An earnest seeking of Gods face. 6. Is the asking counsell of God in time of trouble. 7. A diligent vsing of those meanes which God hath appointed for our saluation, as the word and Sacraments, &c.

But more particularly these, 1. *He that hath an innocent hand*, 2. *a pure heart*, 3. *hath not lift vp his minde vnto vanity*, 4. *nor sworne deceitfully*, Psalme 24. 4. *This is the generation of them that seeke thee, of them that seeke thy face*; this is *Iacob*, Verse 6. *Selah*, is added, that is, *it is altogether so*, this is a true saying, exceedingly, it is most probable.

Whosoeuer thus seeketh, *The Lord will be found of him*; that is, 1. *hee will be a mercifull God vnto vs*, 2. *he will turne to vs in his blessings, and in his graces*, as *Esra* 8. 22. *The hand of the Lord is neare vnto them for good*, that is, *he will shew his gracious bountie in this life and the life to come*, 3. *hee will heare our prayers, and grant our requests*, 4. *he will protect vs and defend vs, hee will be our shield and buckler, our strong rocke and tower of defence*, as

Ierem.

Ierem. 29. 14. So Math. 7. 7. *Seeke and finde.* So Amos 5. *Seek the Lord and your soule shall liue,* seeking him without hypocrisie: *and he is a plentifull rewarder of them that seeke him,* Hebr. 11. 6. *The Lyons doe lacke and suffer hunger, but they who seeke the Lord shall want no manner of thing that is good,* Psalme 34. 10. *They that seeke the Lord shall reioyce and be glad in him,* Psalme 40. 16. *And blessed are they that keepe his testimonies, and seeke him with their whole heart,* Psalme 119. 2. The consideration whereof should stirre vs more earnestly and speedily to seeke the Lord, to make haste and not delay to keepe his commandements, as *Psalme* 119. 60. And thus much of this duty of seeking, whereby a man may certainly perswade himselfe that he shall be saued in the world to come.

Of

Of the sinne of forsaking of God.

IN this I propounded two things to be handled.
1. *What it is to forsake God.*
2. *Who shall be forsaken of God.*

To forsake God is opposite vnto the dutie of seeking of God, so that by casting our eye backe, considering the duty of seeking, we may easily vnderstand what it is to forsake the Lord.

First, to liue in sinne, without true repentance, without remorse of conscience, trading and delighting in sinne, making a sport of it, getting a custome of sinning; in a word, to harden our hearts, and to liue in the state of impenitency is to forsake God: *Wherefore repentance is called a reuersion or turning againe of him who forsoke God, Ierem.* 4. 4. So againe it is called *the drawing neere to God, Iam.* 4. Thus the Gentiles for want of repentance, are said *to be farre from God*, Ephesians 2. 13. 17. 1.

Secondly, to liue in ignorance, blindnesse, and errour, voyde of sauing knowledge, to walke in darknesse of our sinnes, destitute of the light of Gods 2.

Gods heauenly graces, *hauing our vnderstanding darkned, being strangers from the life of God, through the ignorauce that is in vs, because of the hardnesse of our hearts, being past feeling, to giue our selues ouer vnto wantonnesse, to commit all vncleannes with greedinesse*, Ephes. 4. 18.19. This is to forsake God, Esay 1.4. *Ah sinfull nation, a people laden with iniquitie, a corrupted seede, they haue forsaken me, they haue not knowne me.*

3. Thirdly, not to worshipp the Lord with all our hearts, not to serue him onely, to worship Images and Idols, to kneele downe to stockes and stones, worse than the very heathen, to commit idolatry, and to sweare by that which is not God, is to forsake God, *Ierem.* 5.7. *They haue forsaken me, saith God, and sworne by that which is no God, &c.* So *Psalme* 73. 27. So 1 *Kings* 9. 9. *They forsooke God committing idolatry.* So *Iosuah* 24. 20.

4. Fourthly, in a word, not to put our trust in God, not to call vpon God by prayer, morning and euening, not to seeke the Lords face, nor to vse the meanes of our saluation, is to forsake God; to seeke to witches, and wizards, and cunning persons in time of need, and aske counsell of them, this is to forsake God, for indeed they runne to the diuell himselfe, as *Ahaziah forsooke him, running to Baalzebub the God of Ekron*, 2 Kings 1. 1.

Whosoeuer shall thus forsake the Lord, all these waies, must neuer looke to enter into Gods Kingdome, but shall vndoubtedly bee separated from the glorious presence of God, and vtterly excluded from the same, and also shall be pertakers of

of the puniſhments of the wicked, and adiudged to perpetuall torments both of ſoule and body in hell, where ſhall be weeping and gnaſhing of teeth, neither ſhall ſuch a man be ſaued, as true as God hath appointed a iudgement day, as hath at large beene prooued. So *Pſal.* 73. 27. *They that forſake thee and withdraw themſelues from thee, ſhall periſh, and, thou deſtroyeſt all them that goe a whoring from thee, and all ſuch ſhall be conſumed*, Ioſ. 24. 20. *They ſhall be caſt off from God for euer*, 1 Chron. 28. 9. Nay, though a man haue begunne well, made ſome good proceedings, if after he fall away from God, forſaking him, and withdrawing himſelfe from him, he ſhall be forſaken of God, according as Chriſt ſaith, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ; that is, *No man that putteth his hand to the plough and looketh backe, is apt to the Kingdome of God*, Luke 9 62. as for inſtance, *Iudas*, as the Poet hath it, *Tunc vir Apoſtolicus, nunc vilis Apoſtata factus*: now an Apoſtle, preſently a vile Apoſtata.

2. *Who ſhall be forſaken of God.*

THE forſaking of God is twofold. 1. *Of Infirmity, or Ignorance.* 2. *Of Malice.*

All that forſake God through infirmity, weakeneſſe, and frailty, ſhall not be forſaken of God for euer. Thus *Peter* forſook God, in denying his Lord and Maiſter: it was through infirmity, being ouertaken with the paſſion of feare. So *Dauid* in committing

mitting adultery and murther. Thus *Paul* before his conuersion, through ignorance, persecuted the Saints, *He persecuted the Church of God extreamly, &c.* Galath. 1. 13. *yet ignorantly, through vnbeliefe,* 1 Tim. 1. 13.

Obser. From whence ariseth this doctrine, namely, that to forsake God through infirmity, is a sinne incident to the faithfull, and the best of GODS children: neither can any man so liue, but that one time or other he shall so sinne through infirmity. *The righteous man falleth seuen times a day,* Pro. 24. signifying that the best fall very oft into sinne; and how soeuer there is not in that place, *seauen times a day, but onely seauen times;* yet it is most true against all cauillers, that the righteous falleth oftentimes in a day. *No man knoweth how oft he offendeth,* Psal. 19. 12. *In many things we sinne all,* as Iames 3. 2. *And if we say that we haue no sinne, we deceiue our selues, and there is no truth in vs: We,* that is, *I Iohn, and my fellow Apostles,* as 1 Iohn 1. 8.

Vse. This must teach vs, euen the best, to looke about vs, both noble and ignoble, high and lowe, rich and poore, one with another, to take heed that we walke circumspectly, not to trust too much to our strength, but to acknowledge our weakenesse, to watch ouer the whole man, our thoughts, wordes, and deedes, to beware least our affections bee suddenly ouer-taken, our desires easily entrapped, our thoughts speedily surprized, to resist the temptations of the world, the flesh, and the diuell, and not to yeeld to them; and as the Apostle saith, *To make straight steps to our feete, least that which is halting,* be

be turned out of the way, Heb. 12.13. *Let him that thinkes he ſtands take heed leaſt he fall*, 1 Cor. 10.12. Not that any man can fall finally from true faith, or vtterly looſe it; but here the Apoſtle ſpeaketh againſt carnal ſecuritie, when as men pleaſe themſelues in it, thinking they can ſo liue, as though they ſhould neuer fall, *Paul* ſaith, ſuch a man may looſe his temporary faith.

The forſaking of God through malice, is twofold. 1. *Particular.* 2. *Vniuerſall.*

Particular, onely for a time; this is incident to all, namely, before regeneration and conuerſion, *Thus did Manaſſes forſake God of malice*, as in 2 *Kin.* 21.22. This hath pardon, if we repent and turne to God, and call to God for mercy, and forſake this ſinne, as *Manaſſes* did, they who thus forſake God ſhall not be forſaken of God for euer.

Vniuerſall, is when a man ſo ſinneth, as that he committeth vniuerſall Apoſtaſie, and doth finally and totally fall away from God, of ſet purpoſe and pretended malice: This forſaking of God is not incident to the godly, but onely to the wicked; He that thus ſinneth ſhall be caſt off from God, and vtterly forſaken of him, and damned in hell for euermore. This is the ſinne againſt the holy Ghoſt, which ſhall neuer bee pardoned, neither in this world nor in the world to come. From which ſinne, and all other, the Lord keep vs, & ſaue vs in Chriſt, and for Chriſts ſake; to whom with the Father and the holy Ghoſt, be aſcribed, euen from the ground of our ſoules, all poſſible praiſe and thankes, both now and for euer. *Amen. Amen.*

Of the Meanes to obtaine the former graces.

I Haue already in the seuerall Treatises, made mention of the meanes in briefe, by which we may attaine to all those sauing graces required in a sound Christian; neither doe I purpose to make any idle rehearsall of poynts already handled: But because it is so common a corruption in many, that they deceiue themselues in the vse of the meanes, thinking they vse them well, when as indeed they doe most grossely abuse them, to their owne destruction, I haue therefore thought it a very profitable and necessary poynt to bee handled, *viz.* to lay open in sundry perticulars the seuerall means of obtaining, & encreasing the former graces, wherby euery one may plainly see how he hath failed in the vse of them, and so be stirred vp more carefully for time to come, to make more account of

of the meanes, to make conſcience to vſe them ſo as God may, in the right vſing of them, be more honoured, and he himſelfe more and more edified, comforted, and benefited. And this I will doe in ſo plaine and methodicall a manner, as the ſimpleſt may reape much benefite, and the moſt wicked be left without excuſe, at the great and feareſull day of God.

The moſt principall and eſpeciall meanes are theſe three. { *Hearing.* *Prayer.* *Sacraments.*

1. *Of hearing Gods word preached.*

IN handling of this duety, I will obſerue this methode. Firſt, I will anſwere ſome queſtions about this poynt. Secondly, ſhew what are the perticulars required before wee heare. Thirdly, what are the duties in hearing. Fourthly, what we muſt doe when we haue heard the word. 1. Point.

Queſt. Whether is hearing ſimply neceſſary vnto ſaluation? or, may a man be ſaued, without hearing the word? *Queſt. 1.*

Anſw. I anſwere. Firſt, that in men of yeeres of diſcretion, it is ſimply neceſſary to heare Gods word, where it is, and may be conueniently taught and heard; neither ſhall ſuch be ſaued, who doe obſtinately reſiſt the knowne truth, of pretended *Anſw.*

malice against God, in despight of his Maiesty, and in contempt of his Ministers, for *where vision faileth, there the people perish*, Prouerb. 29.18. That is, *where preaching faileth. A man that hardneth his necke, when hee is rebuked by the word, shall suddenly bee destroyed, and cannot bee cured*, Prouerbs 29. 1.

Secondly, I answere, this must be vnderstood of the word of God, as it is the ordinary meanes of our saluation; for, God is able to worke extraordinarily by his spirit, grace, and power: but wee haue no such warrant, that he will so deale with vs, neither hath God reuealed so much to any in his word: So then, as it is an ordinary meanes of our saluation, wee cannot bee saued without diligent hearing of his word, where it is taught, and may be heard, and suffered so to be.

2. Quest. *Quest.* What are we then to thinke and iudge of them, who cannot be suffered to haue the word of God amongst them, and whether may such be saued?

Answ. *Answ.* I answere. If in such places there bee any that holde the fundamentall poynts of the truth in their hearts, though they differ in some matters circumstantiall, hauing an earnest desire to heare the word, but cannot bee suffered, neither is the word tollerated in those places, they may bee the deare children of God, and be saued, though they cannot heare the word, for the Lord accepteth of the will for the deede in such persons; and because he seeth their hungring & thirsting desires, who would faine heare, & are truely grieued for

for the abſence of the word, hee eſteemeth it as if they did heare, as 2 *Cor.* 8. 12.

3. *Queſt.* *Queſt.* Whether is the word a meanes to obtaine all thoſe former graces already mentioned, as Vocation, Iuſtification, Sanctification, Knowledge, Faith, Repentance, Hope, Loue, & ſuch like.

Anſw. *Anſw.* I anſwere affirmatiuely, that the word is an eſpeciall meanes to obtaine all theſe. Firſt, Vocation, we are called by the ſpirit inwardly, and by the word outwardly, *whereunto hee called you by our Goſpell*, 2 *Theſ.* 2. 14. Secondly, Iuſtification, which is an action of God, imputing the righteouſneſſe of Chriſt to vs, & accepting vs as righteous in him; which righteouſneſſe is apprehended by *Faith, which commeth by hearing*, Rom. 10. Thirdly, Sanctification, we are ſanctified by the word of God, *ye are cleane through the word*, Iohn 15. 3. Fourthly, Knowledge *is by the word*, 1 Iohn 4. 6. Fiftly, Faith *is by hearing the word preached*, Rom. 10. 17. Sixtly, Repentance is wrought by the word, *Peter preached and conuerted three thouſand*, Acts 2. 38. 41. *but no hearing, no conuerſion*, Acts 28. 26. 27. Seuenthly, Hope, *by patience and comfort of the Scripture we haue hope*, Rom. 15. 4. Eightly, Loue, *it commeth of God by his word and ſpirit*, 1 Iohn 4. 7. Ninthly, Seeking of God, is by the word ſeconded and made powerfull by the ſpirit, &c.

4. *Queſt.* *Queſt.* Whether are all hearers of the word pertakers of theſe graces.

Anſw. *Anſw.* I anſwere. There are many that heare the word both read and preached, that neuer attaine to theſe graces: not that the fault is in the word,

but in their owne corruptions, for they heare amis; yea, there are many that heare the word often with ioy and gladnesse, and take some delight in it, they can talke and discourse of it, commend it, &c. yet all such shall not be saued, but many of them are as sure to be damned, euen many thousands that heare, as true as God hath appointed a iudgement day, *Acts* 28. 26. 27. reade it and marke it: But the true hearers of the word, they doe obtaine all the former graces, and encrease of them, by hearing, as being the ordinary meanes to beget them, who these true hearers are I now come to shew.

That we may discerne the true hearing from the false, and know how to heare so, as the word may be the sauour of life vnto life vnto vs, and not the sauour of death vnto death, as it is to many; wee must in the first place seriously consider of, and put in practise the seueral duties required of vs, before we goe to heare the word preached; and this is the second point which I propounded to be handled.

2. Poynt. *Of the seuerall duties required before we come to heare the word, without which we cannot heare aright, as we ought to heare.*

FIrst, before we come to heare, there is required a godly preparation. The word of God is compared vnto seed sowen in the ground. As men before they cast their seed into the ground, doe first plowe

plowe it, till it, dreſſe it, weede it, and prepare it fitting to receiue the ſeed: euen ſo wee muſt doe, before wee goe to receiue the ſeed of the word, which ſhall be ſowen in the furrowes of our hearts, we muſt plow vp our fallow ground of our hearts, we muſt dreſſe them, and prune them with the pruning knife of Gods ſpirit, wee muſt weede out the filthy corruptions that lye ſtincking in the ſecret corners of our hearts, and ſo fit and prepare our ſelues to receiue this wholſome word which ſhall be preached vnto vs.

This Godly preparation conſiſts in two things.
1. *In remouing all impediments.*
2. *In vſing all good helpes and meanes to further vs.*

1. *Of the impediments or lets.*

THe impediments that wee muſt remoone and auoyd are diuers. Firſt, the ſinne of Impenitency and hardneſſe of heart; he that commeth to heare the word in this impenitency, with a wilfull reſolution to follow his olde courſe of a wicked and prophane life: let the Miniſter ſpeake what he will, it is impoſſible ſuch a man to take any profit by hearing of him. For as the ſeede ſcattered by the high way ſide, it taketh no roote, but is trodden on and ſpoyled, and the fowles of the aire come and deuoure it vp, and ſo it is made vnprofitable for the vſe and benefit of man. Euen ſo, the

1. *Let.*

word sowne in a man that liueth without repentance, and purposing so to liue, it taketh no roote downeward in his heart, but that euill one, the diuel, comes and stealeth it away, and so to that man it becommeth altogether vnfruitfull. Therefore, saith the Prophet *Ieremie*, *Plowe vp your fallowe ground of your hearts, bee circumcised to the Lord, and take away the foreskin of your hearts, &c.* Ierem. 4.4 read Math. 13. 19.

2. *Let.* Secondly, we must take heede of corrupt affections; as enuie, hatred, malice, guile, craft, anger, and such like: for he that commeth to heare, and liues in these sinnes, it is impossible for that man to profit. For this cause saith *Peter*, *Laying aside all maliciousnesse, all guile, and dissimulation, enuie, and all euill speaking, as new borne babes desire the sincere milke of the word*, 1 Pet. 2. 1, 2. So saith *Iames*, *Lay apart all filthinesse and superfluitie of maliciousnes, and so receiue the word*, Iames 1. 21. These, together with hypocrisie, are great impediments in hearing.

3. *Let.* Thirdly, we must shake off the immoderate desire of riches and all worldly cares, wee must not suffer these to possesse our hearts, nor to take vp our mindes ouermuch, for if wee doe, wee may come and heare, but be no whit profited by our hearing. These cares of the world, and for the world, are like to thornes and bryers, that choake the seede sowne among them, though for a time it groweth: So these cares that possesse the mindes of so many churles and misers in the world, doe choake the word of GOD, and suffer

ſuffer not the ſame to grow, though for a time it ſeemeth ſo to doe: and thus this man is made vnfruitfull: read *Matth.*13.22.

Fourthly, we muſt take heede of ouercharging our ſelues with too much belly-cheere, of oppreſſing our ſelues with too much eating and drinking. This is a foule fault, and a great impediment vnto profitable hearing, and it is a common ſinne in moſt places. In which reſpect I may ſay truly, that it is a very vnfit and vnbeſeeming thing, if not vnlawfull, to keepe feaſting, and banqueting, and wedding dinners vpon the Sabaoth day, both by reaſon of the horrible diſorder at many of ſuch meetings, as alſo the inconuenience and vnfitneſſe that ariſe hence, whereby they make themſelues very vnfit to heare: for this is a moſt true thing, that we are moſt fit for Gods ſeruice, when as wee are leſſe filled with meates and drinkes. 4. *Let.*

Fiftly, we muſt take heed of itching eares, whereby wee ſhould be partially addicted to reſpect of perſons, in the hearing of the word. This is a common ſinne, as any in many, euen thoſe that goe for profeſſours: they muſt heare ſuch a man, or elſe they will heare none. Thus their owne Miniſter is brought into contempt, and though hee preach and take paines amongſt them, it is not accepted, for their mindes are after another, whom they account of to be their onely Prophet, the rare man, the light of the world, and ſuch like tearmes; yea, they call him their Angell: and if hee commeth to viſite them in their ſickneſſe; O ſay they, yonder comes an Angell; whereas their owne 5. *Let.*

Miniſter.

Minister is neglected, contemned, and despised. As this is common in hearers, so it is as common in such a selfe-conceited Minister, who loues to heare himselfe commended, and for some priuate bribes, that such captious Lobs shall bestow on him, and their popular applauding of him, he will be ready to take their parts before honester mens. Of these speakes *Paul* plainely; *They hauing itching eares, get them an heape of Teachers*, 2 *Tim.* 4. 3.

6. *Let.* Sixtly, we must take heede of all sinister affection of the Preacher, whom wee goe to heare: take heede of hating his person, for hee that hateth the Minister, hateth his doctrine, and hating his doctrine, he hateth God himselfe, for he that despiseth the Minister, despiseth God himselfe, *Luke* 10. 16. There are many *Achabs* that cannot suffer the good *Michaes* to preach vnto them. These kinde of hearers cannot possibly profit by hearing.

7. *Let.* Seauenthly, we must put off the Shooes from off our feet, when wee goe to heare the word of God; that is, the dirtie Shooes of our soules, that is to say, the filthie and dirty affections. *God commaunded* Moses *to pull off his Shooes, for the place where he stood was holy ground*, *Exod.* 3. 5. So was *Iosua* commanded to doe, *Iosua* 5. 15. By which is signified, that when we come to the Temple of God to heare his word, wee must put off the dirty affections which are in vs, because the place is holy, being sanctified by the assembly of Saints, and consecrated to the seruice and worship of God.

8. *Let.* Eightly, wee must shake off the sinne of vnbeliefe; being fully perswaded that it is the word of truth,

truth, most pure and holy, as God himselfe: but if wee goe with doubting consciences, not being perswaded that it is the truth of God, we can neuer profit by it, to the ends for which God hath appointed it, *viz.* It cannot encrease our knowledge and faith, it cannot renue our repentance, it cannot establish the peace of our conscience, it cannot quicken vs to the performance of any good duty, either towards God or man. In a word, it can doe vs no good, the cause being in our selues, not in it: and all our hearing and going to heare in vnbeliefe, is sinne: *for whatsoeuer is not of faith, is sinne, Rom.* 14.23.

Ninthly, wee must shake off all careleſneſſe and carnall security, and goe with hungring and thirsting soules to heare the word. It is a grosse fault in too many, that they goe for fashion sake to see and be seene, to fill vp a roome, and to auoid some penalty of the law. But wee must know, that if this be all, we can reape no benefit. Wee must haue a longing desire to heare, and thinke long till the Sabaoth day come; we must not doe, as those who care not whether it comes or no: For which cause, saith *Peter*, *As new borne babes desire the sincere milke of the word, that yee may grow thereby*, 1 *Pet.* 2.2. As the childe new borne desireth and longeth after the mothers breast, or else it is a signe of death: So must we long for, and earnestly desire this word, to be bettered by it, and to receiue encrease of grace, otherwise it is a signe we are dead in sinne. 9. *Let.*

Tenthly, we must take heed of dissensions, discord, 10. *Let.*

cord, and diuersity of opinion about the truth, and labour to be of one minde and one heart concerning the truth. *Paul* discommendeth the Corinthians for their dissensions. *I praise you not, for when ye come together in the Church, I heare there are dissensions among you,* 1 Cor. 11. 17. 18, *Thus you come not together with profit. Verse* 17. And on the contrary, it was the commendation of the Apostles who came together with one accord, *Acts* 1. 14. So must wee doe if we would profit by our hearing, we must not onely haue an outward vniformity, but also an inward vnanimity. And thus much of the first part of our preparation; namely, the remouing of impediments before wee come to heare.

Of the Helps and Meanes to be vsed before Hearing.

THE second part of this preparation before we come to heare the word, consists in vsing those helpes and meanes, whereby we may take profit in hearing, and without which wee cannot profit by it: as wee are to auoid the Lets, so wee are to vse the Meanes. If the Husbandman seeth his ground to be barren, or weake, or any other way out of order; he doth vse all the meanes to better it, to make it more fit to receiue the seed, and so to proue more fruitfull. So must we doe, when we see our selues barren, and void of Gods graces, or weake in any, or any other way out of order, we must vse all such good

good meanes before we heare, that the ſeed of the word may fructifie, and bring forth more fruit, to the glory of God. This is neceſſary both for the weake and vnprofitable hearer, who for want of the vſe of the Meanes, hath heene little or no whit bettered: as alſo for the negligent and careleſſe hearer, to make him look about him, and to labour for time to come, to vſe theſe Meanes, and ſo reape benefit by his hearing. And laſtly, it is neceſſary for the beſt to get a greater encreaſe of grace, by vſing of the Meanes more diligently. Theſe Meanes are diuers; eſpecially Meditation and Prayer.

First, godly meditation; ſeriouſly to conſider as we goe, and to meditate whether we are going: not to a Faire, or Market, or a Play, and place of ſport: but to the houſe of God and his holy Temple, where God himſelfe is preſent to behold vs, yea where God himſelfe ſpeaketh by the mouth of the Miniſter. It is a place of holy worſhip, an houſe of prayer, and the Market of our ſoules. This meditation will make vs to goe prepared, to feare to diſpleaſe God in hearing, and to reſolue with our ſelues to heare reuerently, and to take diligent heed how we heare, as Chriſt biddeth, *Luk.* 8.

2 Meanes. Secondly, we muſt meditate of our corruptions, which we are moſt of all giuen to; and of the want of grace and encreaſe of grace: and in this meditation, to bethinke our ſelues, that this word of God is the ordinary meanes to kill our corruptions, and to make a ſupply of thoſe graces which we want, as knowledge, faith, loue, repentance, and the like. This doing, we ſhall goe more willingly and

and chearefully, and so heare the more vprightly. For this word is appointed of God as his holy ordinance, to begin grace, and being begun, to confirme vs in grace, and to cure all the maladies of our soules, as coldnesse in profession, backwardnesse in religion, luke-warmenesse, &c. He that doth not thus thinke of the word cannot profit by it.

3. *Meanes.* Thirdly, we must consider to what end we goe to heare the vvord; whether it be to see and be seene, to dispatch businesse of the world, to meete with men, to please men, to satisfie the law, to seeke favour of men, to be commended of such a Minister, as a number in the word doe. If these onely be the respects, it were better to stay away: for as good neuer a whit as neuer the better; bettered such cannot be, but fall into a deeper course of sinning, and left the more without excuse, whose iudgement shall be the greater.

4. *Meanes.* Fourthly, we must before we goe, resolue to suffer our selues to be reproued, as well as instructed: to heare of iudgement as well as mercy: to be rebuked of sinne; and if we are guilty of those sinnes which the Minister reproueth; we must then apply wisely vnto our selues, and be perswaded that he speaketh of, and to me, and thee. I say, we must wisely apply it to our selues; for there are many hearers that are so captious, as the Minister cannot speake a word against any sinne almost, but they presently take it to themselues, saying, hee meant vs, he spake in spleene, and gaue vs a squib, hee doth nothing but in malice enuie against vs:

and

and he is too saucie in reprouing of vs, & such like speeches, as I am ashamed to vtter. This is no right applying. Againe, others scorne to be reproued, and if they thought hee would so gird at them, and reproue them, they would not goe to heare him. Such men can neuer profit by the word: And let all such know, they are too saucie in teaching the Minister his duty. We Ministers are Gods Messengers, wee will neuer feare to reproue sinne in any; for God hath commanded vs so to doe. *Crie aloud, and spare none, tell the people of their transgressions, and the house of* Iacob *of their sinnes,* Esay 58. 1. It is a signe of the wicked, when men will not come to the light of the word, least they be reproued.

Fiftly, we must vse earnest and feruent prayer: and this is a most effectuall Meanes to obtaine the blessing of God vpon the word. It is a signe the heart is enflamed with the loue of the word, and it signifieth a desire to profit by hearing. Many come to Church, and goe as they come, for want of this prayer. Thus wee must pray for the Minister, our selues, and others. 5. *Meanes.*

First, we must pray for the Minister, that God would giue him the dore of vtterance, that hee would endue him with all gifts and graces necessarie for the discharge of so great and so weighty a duty, that hee may speake as he ought to speake, and that God would guide him, by his blessed spirit, that he may speake the truth, and nothing but the truth, to Gods glory and the good of the heaters. So *Paul* exhorteth the Ephesians, saying; 1.

Pray

Pray for me, that vtterance may be giuen vnto mee, that I may open my mouth boldly to publish the secrets of the Gospell, that therein I may speake boldly as I ought to speake. Ephes. 6.19. 20. So, *brethren pray for vs*, 1 *Thess.* 5.25. Againe, *pray for vs*, *Heb.* 13.18. This duty is most necessary, yet seldome practised in any place: such people as pray for their Minister, doe shew they loue him and his Doctrine, but they that pray not for him, haue neither of both. We must striue in prayers to God for the Minister, *Rom.* 15.30.

2 Secondly, wee must pray for our selues, that God would blesse his word vnto vs, and make it profitable for vs: for howsoeuer the Minister preach powerfully, and prayeth for the people, yet the hearers receiue no benefit by this word, except God enlighten them, (for *Paul* may plant, *Apollo* water, but God giueth the blessing) therefore we are to begge the same at Gods hand, that it would please him to enlighten vs in our vnderstanding, to enforme our iudgements, and to open our harts as the heart of *Lidia*, that so we may finde and feele the word of God, to be the power of God to our saluation, as it is to all beleeuers, as *Paul* saith, *Rom.* 1.16.

3 Thirdly, wee must pray for others, that GOD would blesse his word vnto them; and that it may weane them from their sinnes, that it may be as a two edged sword, to cut downe sinne in them, and to raise them vp to newnesse of life, that so Gods Gospell may be aduanced, his Kingdome more encreased, and their soules euerlastingly saued.

This

This will shew that they loue God, who are desirous to promote his glory both in themselues, and others, and this will be a manifest token of true loue towards our brethren, wishing so wel to our soules. This duty is enioyned both to the Minister and the people, to make mutuall prayers to God one for another; as we are exhorted; *Pray one for another*, as *Iames* saith. *Iames* 5.16. And thus much of the godly preparation before we heare.

Of the seuerall duties required in hearing.

3. *Point.*

IT is a very necessary thing to consider of, and needfull to put in practise these seuerall duties following; wherein that diligent care consisteth, which our Sauiour Christ exhorteth vs vnto. *Luke* 8.18. which duties, are of some negligently, coldly, and carelesly performed; to others altogether vnknowne, and of the best often forgotten, and very much neglected; by which it commeth to passe that some take no profit by hearing, and the best take lesse profit then otherwise they might: both which are redressed by a diligent practise of these duties. Which they are, I now come to shew.

First, in the time of hearing, wee must set our selues as in the sight and presence of God, who seeth our thoughts and vnderstandeth all the imaginations of mens thoughts, and trieth the hearts and reines of all men. We must then bethinke our selues of Gods presence, and so heare with vpright

hearts, and willing mindes, *because God searches h all hearts.* 1 Chron. 28. 9. and we must remember then specially that God will not be worshipped according to our owne waies and deuises, *but in spirit and in truth.* Iohn 4. 23. We must follow the example of *Cornelius*, *When* Peter *came to preach the word* (saith *Cornelius*) *we are here now in the presence of God, to heare what shall be spoken vnto vs out of his word.* Acts. 10. 33. The like are we to thinke of our selues, that we be in the presence of God, and so to heare accordingly.

2 *Dutie.* Secondly, we must heare with feare and trembling, because it is not the word of any mortall man, but indeede the word of the immortall God; *When the Lion roareth, the beasts of the Forrest doe tremble,* so when Christ, (who is *Leo de Iuda*, that is, the Lion of the tribe of Iuda,) speaketh vnto vs, we must tremble at his word: *though I am in heauen* (saith God) *yet I will looke and haue regard vnto him, that is of a lowly heart, and trembleth at my words.* Esay. 66. 2. *when* Paul *preached before* Fœlix, Fœlix *trembled.* Acts. 24. 26. Although indeed this trembling in *Fœlix*, lasted but a while but soone vanished away, being not followed.

3 *Dutie.* Thirdly, we must heare with reuerence, not looking so much on the person of the Minister, as vpon God himselfe who speaketh in the Minister, and who vseth him as his instrument to preach his word, for the Minister is but dust and ashes as other men are, yet they are Gods Embassadours, and in Christs stead, beseech mento be reconciled

vnto

vnto God. 2 *Cor.*5.20. So the *Theſſalonians* heard and receiued the word of the preaching of God, not as the word of men, but of God. 1 *Theſſ.*2.13.

Fourthly, we muſt heare with meekeneſſe and ſubmiſſion, to ſubmit our ſelues meekely and patiently to heare whatſoeuer is deliuered, ſo it be the truth of God, which it muſt needes be, if it be drawne from, and confirmed by Scripture, and ſo we are to beleeue it as Scripture, and meekely embrace it, as the word of God; whether it be exhortation, and admonition, reproofe, and ſuch like, eyther in expoſition, doctrines, or vſes, if they be neceſſarily deducted by neceſſary conſequent, we are to ſubmit our ſelues vnto it as being the ordinance of God, and the truth of God himſelfe. *Receiue the word with meekeneſſe, which is grafted in you, which is able to ſaue your ſoules.* Iames 1.21.

Fiftly, we muſt heare with attention; wee muſt marke diligently, what the Miniſter ſpeaketh from God by his Spirit: we muſt not ſuffer our hearts to goe a whooring after their buſineſſe, nor our mindes to be occupied about other matters, no not ſuch things as in their places and vſes are good and lawfull, *viz.* we muſt not, when wee receiue the word, haue reading of other bookes at that time; we muſt not vſe ſinging at the time of hearing, we may turne to the place of Scripture which the Miniſter alledgeth to confirme his doctrine, as the men of *Berea* ſearched the Scriptures to ſee whether thoſe things were ſo or no; otherwiſe it is vnlawfull to paſſe away the time in reading, eyther 4 *Dutie.*

ther reading of the Bible, or other Bookes, at the time of hearing, *when the people heard Christ preach, they all did hang at his mouth*, Luke 19.48. that is, they were very attentiue, and vnwilling to let any thing passe them, and to make vse of all that was spoken. Lidia, *her heart was opened to attend.* Acts. 16.14.

Men offend in hearing, about this point diuersly. First, they that spend the time away in reading: Secondly, when they let their mindes goe, as we say, a woolgathering: this is the polliey of the diuell, to trouble vs with busie thoughts, when hee seeth he cannot withdraw nor with-hold vs from the word. A speciall remedy against this temptation, is prayer: Thirdly, men offend, by sleeping, talking, and the like; when men suffer themselues to be ouertaken with sleepe: which sleeping is a signe of a dead heart, a depriuing a man of the benefit he might reape: it is an abuse of the seruice and worship of God: it is a thing neyther beseeming time nor place: It is not beseeming time, *for they that sleepe, sleepe in the night.* 1 Thess. 5.7. It is not beseeming place, for the place for sleepe is our houses and beds, &c. Such hearers draw neere to God with their bodies, but their hearts are farre from him. *Esay.29.13. They haue eares and heare not, they haue eyes and see not, they heare, but vnderstand not, they see, but perceiue not.* Acts 28.27. Esay. 6.9. The word of God must be heard with a burning and trembling heart. *Luke* 24. 32. but it is impossible this burning heart should be vnder sleeping eyes. Let such sleepers take warning by the

the example of the young man *Eutychus*, who hearing *Paul* preaching in the night, fell a sleepe, and the Lord in mislike of this fault of his, suffered him to fall out at a window, from a third loft, and was taken vp dead; signifying thereby, how odious a thing it is to heare with sleepy hearts, *Acts.20.9.* And let all such sleepy heads remember what our Sauior Christ saith, reprouing his disciples for sleeping: *What could ye not watch one houre?* repeating the same words thrise; *sleepe heneforth and take your rest.* Math. 26.45. If the iudgement fall vpon him, and they reprooued for sleeping in the night, how much more sharpely must we looke to be reproued, if we sleepe in the day, we must looke for greater iudgements of God to fall vpon vs. Let all such know, they haue chambers and beds to sleepe in, and they must not come to Church to sleepe; if they heare with slumbring hearts, so God will heare them in a slumber, and neuer grant their requests when they pray vnto him. A speciall remedy against sleeping, is prayer, and watchfulnesse, *Watch and pray, that ye fall not into this temptation.* Math. 26.41. *For though the spirit is willing, yet the flesh is weake.*

Sixtly, we must heare with alacrity and cheerefulnesse, we must heare with willingnesse: *Nullum violentum est perpetuum*, saith the Philosopher, that is, no violent thing lasteth long: *we must serue God with vpright harts, & willing mindes in hearing of his word*, 1 Chron. 28.9. *Paul serued God in the spirit, so must we.* Rom. 1.9. wee must not heare by compulsion. Therefore saith *Iames*, *Let euery man* 6. *Duety.*

be swift to heare, Iames 1. 19. Thus we must bee willing to be taught, instructed, reproued, patiently enduring, and willing to bee reformed, *wee must heare with ioy and delight*, Math. 13. Wicked *Herod* may be a patterne to vs thus farre, *who heard Iohn Baptist gladly*, Marke 6. 20.

7 *Dutie.* Seuenthly, We must fit and accommodate our selues to euery part of the Sermon, and striue to come so as we may heare the whole sermon, that so there may bee a correspondency in vs, neither must we poast off the matter vnto others, as though it did nothing pertaine vnto vs, but to bee willing to apply it to our selues wisely, whatsoeuer shall be deliuered, for at one time or other we shall stand in neede of it, euen of all, if not presently; this reproueth them that can apply some part to themselues, and thinke that the other doth nothing belong vnto them, Cornelius *was with his company present to heare, not some, but all*, Acts 10. 33.

8 *Dutie.* Eightly, Wee must heare with faith; that is, we must mingle faith with hearing, beleeuing the word preached to be the truth of God himselfe. if we want this faith, we can neuer profit by our hearing. *The Gospell was preached among them of olde time, but it did not profit them, because it was not mixed with faith in those that heard it*, Hebr. 4. 2. Herein many doe offend in not beleeuing the word, but hardning their hearts against it, and the more they heare the more they are hardned; like as the Smiths Anuill, the more it is beaten vpon with the hammer, the harder it is, and as a Cause of grauell by often going vpon is made more hard:

Euen

Euen ſo, many in hearing, the oftner they are beaten vpon by the hammer of Gods word, the more their hearts are hardned, *But to day if ye will heare his voyce, harden not your hearts*, Hebr. 3. 7. 8.

Ninthly, We muſt heare with Conſtancy, without tediouſneſſe, we muſt not thinke the time long, as it is a common courſe of many in euery congregation, they are euer peering vpon the glaſſe, looking vpon the watch, liſtning to the clocke, and ſo are weary of hearing; and if the Miniſter paſſe the time a little, they will not heare him, but he ſhall be ſure to heare of them. The reaſon of which is, becauſe they ſauour not the things which are deliuered; if it were to ſpend the time in ſporting, gaming, drinking, and in other vnlawfull recreations, then they think the time to paſſe away too faſt: but if God ſpeaketh vnto them but an hower, they cannot watch, but are weary. O fearefull and lamentable practiſe. Others, they are cloyed with the word, but woe be vnto ſuch as are full: Wee ought not to depart vntill the Miniſter doth diſmiſſe the Congregation, and giue the bleſſing. If theſe duties be obſerued, *we ſhall heare Gods voyce indeede*, as we are exhorted, *Exod.* 19. 5. Indeede, *Sedulò*, that is, earneſtly and diligently as I haue ſhewed, and thus we ſhall be Gods cheife treaſure aboue all people. And thus much of the duties required in hearing. 9 *Dutie.*

Of the duties required after hearing.

THere is one maine and common corruption in the world, much to be bewailed, that is this, when men come to heare, they neuer take any care for afterwards, but liue securely, thinking all is well becauſe they come to heare, and ſo they content themſelues that they were at a ſermon, thinking they haue done God great ſeruice, whereas indeede the life of all our hearing conſiſteth in performing the duties required after hearing, without which it is impoſſible that their hearing ſhould be fruitfull and profitable. The duties required then after hearing, after to be performed, are theſe.

1 Firſt, a diligent and ſerious meditation in that which we haue heard, and in meditating of it, to examine our ſelues by it, and to apply it to our ſelues for future vſes, diligently laying it vp in our hearts, and carefully remembring it, wee muſt lay it vp in faithfull memories, and treaſure it vp as in a ſtore-houſe. The word of God is wholeſome liquor, which muſt be tunned vp in memories, and broached againe by remembrance; *Bleſſed is hee that meditates in the word day and night*, Pſal. 1.2. It was the commendation of *Marie*, who layd vp the words, *She kept all thoſe ſayings, and pondered them in her heart*, Luke 2. 19. This reproueth the ſinne of forgetfulneſſe, when they remember nothing that was taught. *Such are called hearers of forgetfulneſſe*, Iames 1. 25. They are like vnto ſiues which will hold no water. They chew not the cud, they

they doe not ruminate nor pauſe on the matter, ſuch hearers can neuer profit. Wherfore we ought to giue diligent heede to thoſe things which wee haue heard, leaſt at any time wee let them ſlip out of our minds, *Heb.* 2. 1. In a word, if we remember it not, by often meditating in it, wee cannot poſſibly keepe it, and if wee keepe it not, we cannot practiſe it, if we practiſe it not, then woe bee vnto vs, for we turne the meanes of our ſaluation to our condemnation. For as it is a true poſition in diuinitie, that we know nothing concerning God, but ſo much as we put in practiſe. So it is as true, that we neuer heare aright, vnleſſe we put it in practiſe, which we can neuer doe, except we often meditate in it, and ſo carefully remember it.

Secondly, after we haue heard we muſt vſe godly conference, wee muſt conferre about the ſermon, that ſo we may be helpers one vnto another; by which it will come to paſſe, that what one hath forgotten the other will remember, and ſo betwixt many the whole ſermon will be remembred, and a ſecond impreſſion (as it were) made in the heart, of that which was heard; this dutie is very neceſſary, and generally much neglected. 2

Thirdly, Wee muſt vſe prayer vnto Almighty God to bleſſe vnto vs that which wee haue heard, not onely publique prayer ioyntly with the Miniſter, but alſo priuate prayer by our ſelues, *For Paul may plant, Apollo water, but God giueth the bleſſing*, which bleſſing is obtained by prayer. This prayer is much neglected, and it is a great fault in many Miniſters that vſe no prayer at all after Sermon, both 3

both in Vniuersity, Citie, and Countrey. *Pauls* example doth teach vs in the Ministery otherwise, who, when he had made an end of preaching, kneeled downe and prayed with them all. *Acts* 20.36. Let all, especially Ministers marke this point well.

4 Fourthly, the chiefe duety after hearing, is to put in practise that which we haue heard: In this practise consisteth the life of all our teaching and hearing. *Blessed are they which heare the word of God and doe it.* Luke 11.28. *If ye know these things, happy are ye if ye doe them,* Iohn 13.17. *The hearers of the law are not iustified, but the doers of it.* Rom. 2.13. *He that heareth onely, and doth it not, is like to a foolish builder, &c.* Math. 7.26. Therefore saith *Iames*, *Be ye hearers and doers both, least ye deceiue your owne soules.* Iames 1.22. *He that heareth and doeth not, is like a man that beholdeth his face in a glasse, and goeth away, and forgetteth immediately what manner of one he was.* Vers. 23.24. *He that forgets not, but doth practise the word, he alone shall be blessed.* Vers. 25. *Remember the parable*, Math. 13. There are foure sorts of hearers, yet but one good; and that is hee which heareth and vnderstandeth it, and beareth fruit, and bringeth forth by practise, *Vers.* 23. A man may heare often, ioy in it, delight in it, affect it, approue of it, commend it, talke of it, discourse of it, conferre about it, meditate in it, and all in vaine without practise; there is the high way side, the stony ground, and thorny; and wicked *Herod* heard *Iohn* gladly, Marke 6.20.

Reasons

Reasons to enforce vs to vse this threefold care.

THat we may be the better stirred vp to a diligent practise of this threefold care, obserue these reasons following.

First. Because it is the word of God himselfe, and not of any mortall man; and if an earthly king cannot endure that his lawes should bee broken, but taketh reuenge vpon the disloyall Subiects, much more wil God, the King of Kings take it as an high disgrace vnto himselfe, when as his word is either neglected or carelesly heard, *being his owne word, and not the word of man*, Iohn 14. 24. 1

Secondly. We must take heede how we heare the word of God, because not one iot or tittle of this word shall goe vnfulfilled. Such is the authority of the word of God, that it is more easie for heauen & Earth to passe away and come to nothing, than for one iot of this word not to be fulfilled, *Math.* 5. 18. *Heauen and Earth shall passe away, but my word shall neuer passe away*, that is, *they shall passe away more easily than the word.* Math. 24. 35. 2.

Thirdly. Because it becommeth *either the sauour of life vnto life, or else the sauour of death vnto deeper condemnation*, 2 Cor. 2. 16. *And if it be hid, it is hid to those that perish*, 2 Cor. 4. 3. If this reason were well weighed in the ballance of our harts, it would make vs looke about vs, to take heede how we heare. 3.

Fourthly, We must take heede how wee heare, and 4.

and heare carefully, because the word is the ordinary meanes of our saluation, which God doth vse to saue those that be his. Rom. 1. 16. *The Gospell is the power of God to saluation to all that beleiue.* So Iames 1. 21. *The word is able to saue our soules.* So, Titus 2. 11. *The grace of God*, that is, *the doctrine of the Gospell bringeth saluation to all men*, that is, *all sorts of men*, as the former verses shew it.

5 Fiftly. Because it is foure to one that wee heare as we ought; some heare, but vnderstand not; some heare and vnderstand, but affect it not; some heare, vnderstand, and affect the word, but practise it not; *and of many hearers but few good*, Luke 8. Math. 13.

6 Sixtly. Because without carefull and profitable hearing, when we may and ought, we are damned; *How shall we escape if we neglect so great saluation, which at the first began to be preached by the Lord, &c.* reade Hebr. 2. 1. 2. 3. *And if they escaped not which refused him that spake on earth, much more shall we not escape, if we turne away from him that speaketh from heauen*, Hebr. 12. 25. *So ye heare but vnderstand not, so your hearts are hardned, so ye cannot conuert, and therefore ye cannot be saued*, Acts 28. 27.

7 Seauenthly. Because without carefull hearing and diligent keeping of Gods word, wee neither loue him, nor know him, without both which wee cannot be saued. *If any man loue me, he will keepe my word, if he loue me not, he keepeth not my word*, Iohn 14. 23. *Hee that knoweth God, heareth vs,*

1 Iohn

1 Iohn 4. 6. *And we are not of God if we heare not his word,* Iohn 8. 47.

Eightly. Becauſe this word preached leaueth vs without excuſe at the day of iudgement: For if Chriſt had not come and ſpoken vnto vs either by himſelfe or his Miniſters, wee ſhould not haue had ſinne, but now there is no cloake for ſinne, there is now no excuſe, *Ioh.* 15. 22. *Yea, this word ſhall iudge vs at the laſt day,* Iohn 12. 48. 8

Ninthly. Wee muſt take heede how wee heare, becauſe if we heare aright as we ought, God doth accept of vs as beſt beloued ones, hee delighteth in vs, and maketh exceeding much of vs, yea hee preferreth vs before all other people, though they abound in honour, wealth, and riches, neuer ſo much. *If yee will heare my voyce indeede, and keepe my conenant, then you ſhall bee my chiefe treaſure aboue all people, though all the earth bee mine,* Exodus 19. 5. 9

Laſtly. Without carefull and profitable hearing we can neuer attaine to ſauing faith, whereby wee are ſaued, *For faith commeth by hearing,* Rom. 10. In a word, as we haue any care at all to anoyde the curſe of God in this life temporall, and to fly from the iudgement of God in hell in the life to come eternall, let vs bee wiſe to vſe this threefold care, before we heare, in hearing, and after hearing, that ſo the bleſſing of God, being vpon his word, it may be a meanes to bring vs to life eternall: which life eternall the Lord of mercy grant to all his, for the merits of Ieſus Chriſt, our onely Lord and All-ſufficient Sauiour. *Amen.* 10

Of

2. Point.

Of Prayer, the second meanes.

THE second Meanes effectuall to obtaine the former graces, is godly and feruent Prayer, which is not onely a meanes to haue the blessings bestowed, but also to haue them still continued vnto vs, which because it is so excellent, and few know how to pray as they ought, I haue therefore handled the same in this manner following, shewing what is required; first, before we pray; secondly, in praying; thirdly, after wee haue prayed; fourthly, reasons to enforce vs to pray, and all this briefly: which that I may doe more fully, I haue answered in the first place some questions about prayer.

1. Quest. *Quest.* Whether is Prayer a meanes to obtaine the former graces, or no?

Answ. *Answ.* I answere. Prayer is a most effectuall meanes to preuaile with God for the forenamed graces. *God giueth his spirit*, that is, *all sauing graces of his spirit to those that aske them of God by prayer*, Luke 11. 13. Thus *Salomon* prayed for knowledge, wisedome, and vnderstanding, and God gaue him extraordinarily, and in abundance, 2 *Chron.* 1. 10. Thus the Apostles prayed, not onely for faith, but increase of it also, *Luke* 17. 5. Thus did *Ephraim* in his complaint pray to God for repentance, as *Ierem.* 31. 18. Thus did *Paul* pray to God for that hope to bee bestowed vpon the *Ephesians*, and the encrease of it in the *Romans*, *Ephes.* 1. 18 *Rom.* 15. 13. In a word, euery good grace commeth from God

God aboue, and without asking we obtaine nothing. *Iames* 4.2. *yee haue not, because ye aske not.*

Queſt. Whether is prayer ſimply neceſſary vnto ſaluation? Or onely a matter of indifferency? 2. *Queſt.*

Anſw. As prayer is ordained of God as an ordinary meanes to obtaine grace, it is no arbitrary or matter of indifferency, but ſimply neceſſary vnto ſaluation, that is to ſay, ſuch a thing as being of yeeres, we cannot be ſaued without it: he is to be counted rather a prophane Atheiſt, who ſaith there is no God, than to be reckoned among true Chriſtians, who in Scripture are deſcribed by this duety, *viz.* that they are ſuch as call on God. *Act.* 9.14. If he neglecteth this duety of godly prayer; yea, it is a manifeſt ſigne, that where there is no calling vpon God, there is no grace, nor deſire of grace, and conſequently that ſuch a man is in the eſtate of condemnation, and not to call on God, is a note of the wicked. *Pſal.* 14.1. who are deſcribed in holy Scripture to be ſuch as neglect the duty of prayer, *they call not vpon the Lord.* Pſal. 14.9. whoſoeuer therefore hath any care of his owne ſaluation, let him be carefull to vſe prayer, about which he muſt learne to know three things; firſt, what he muſt doe before prayer: ſecondly, in prayer: thirdly, after prayer, for God is not the Lord of the wicked, nor their God, for they haue not called vpon his name, read *Iſaiah.* 63.19. *Anſw.*

Of

1. *Of the duties required before Prayer.*

BEfore we come into the presence of God, we must vse godly preparation; fitting and preparing our selues to speake vnto God by prayer. We know when we are to speake to the Prince, or any great man, we prepare our selues before hand; much more ought wee so to prepare our selues, when we are to speake to the great King of heauen and earth. *My heart is ready* (saith *Dauid*) *so is my tongue, I will now call vpon God.* Hence is iust occasion giuen to reproue that common and grosse corruption of the most, who vnseemely, vnmannerly, rashly, indiscreetly, vnaduisedly, as we say, hand ouer head, doe thrust and intrude themselues into the glorious presence of Almighty God with great presumption, which they dare not attempt to doe, were it but a meane mortall man here on earth: This is an horrible impudencie. The like preparation is to be vsed before thanksgiuing. *My heart is ready, my heart is ready, I will sing and giue thankes,* Psal.108.1.

This preparation consisteth in two things. First, in vsing all good meanes and helpes before hand. Secondly, in remouing all impediments and lets vnto effectuall prayer; eyther of which being neglected, it is impossible to pray aright, but of necessity we shall aske amisse, and so receiue nothing at Gods hand. *Ye aske but receiue not, because ye aske amisse.* Iames 4.3. The meanes and helpes follow.

Of

Of the first helpe vnto prayer.

THe first meanes or helpe that of necessity wee must vse before Prayer, is godly Meditation. For this cause, prayers in Scripture goe vnder the name of Meditations, and are called Meditations. So saith *Dauid*, *Ponder my words O Lord, consider my Meditation*, Psal.5.1. signifying that before wee pray, we must meditate. Thus saith *Salomon* most excellently; *Be not hasty with thy mouth, and let not thine heart speake any thing rashly before God.* Ecclesiastes 5.1. Againe, saith *Dauid*, *I cried vnto the Lord with my voyce, yea, euen vnto the Lord, did I make my supplication: I powred out my meditation before him.* Psal.142.1.2. From all these is giuen vs to vnderstand, that our prayers must be the meditations of our hearts. *Let the words of my mouth, and the meditations of my heart be alwaies acceptable in thy sight, O Lord my strength and my redeemer*, saith *Dauid*. Psal.19.14.15.

This Meditation before prayer is of three things; First, of the Maiesty of God to whom we pray; Secondly, of the matter of our prayers, what we are to pray for: Thirdly, of our owne corruptions, and want of grace.

We must meditate of the Maiesty of God; that he is most glorious, most wise, infinite in might, power, and maiesty, one in essence, three in persons, that he is omnipresent, in all places omnipotent, Almighty, all-sufficient, omniscient, knowing all things, searching the heart and reines, vn-

derstanding all the imaginations of our thoughts, 1 *Chron.* 28. 9. that he seeth vs at all times, and in all places, euen in darkest corners: that he seeth with what zeale and affections we pray. This serious meditation will make vs prepare our selues to pray with reuerence, feare and trembling. This will make vs to pray to the three persons, and so worship the Vnity in Trinity, and Trinity in Vnity, as we ought; This will make vs prepare our selues to pray with vpright hearts, and to approue our hearts to be found in Gods sight.

We must meditate of the matter of our prayers. This is eyther of things temporall, spirituall, or eternall. And here we must remember to pray for temporall things with condition, for spirituall and eternall, simply and absolutely. Againe, this will make vs remember to pray for nothing, which is not agreeable to Gods will reuealed: for so God hath promised that what things we aske in Christs name; namely, if they be according to his will, we shall haue them granted, else nothing is to be expected. This will of God therefore must be often thought vpon, and seriously considered of. Wee must diligently search whether those things we pray for, be agreeable to the will of God or not, which, except we can proue, we may not pray for.

Lastly, we must often meditate of our owne corruptions, and the want of grace; seriously examining our selues of our great and master sins, which we are most of all giuen to, and which doe most of all beare sway in vs; as also what grace we want, together with the encrease of the same: how faulty

we

we haue beene, in not encreasing those graces bestowed vpon vs. This meditation well put in practise, will make vs make haste to flye to God by prayer for the pardon of all our sins, seriously considering of the iudgement of God due vnto sinne in this world, and the world to come: it will make vs call earnestly for the assistance of Gods Spirit against sinne: it will make vs bewaile our sinnes with griefe of heart, seeking by prayer for comfort and reliefe from God, and neuer be at quiet, till such time as we may be perswaded that all our sinnes are forgiuen vs in Christ; and finally, it will make vs call feruently vpon the Lord for a supply of his graces in our hears, and to cry as the father of the possessed in the Gospell, *Lord I beleeue, Lord helpe my vnbeliefe*, Marke 9.2. And this will make vs lowly in our owne eyes, and humble, thinking we haue but little grace, in regard of that we should haue, euen when we haue most: in consideration whereof, we shall not onely be constant in prayer, but very importunate suiters vnto God for his mercies. And this be said of the first helpe vnto prayer, without which we can neuer pray aright.

This then meeteth with a common fault of many, who are puffed vp with their knowledge, thinking none so good as they, whose common speech is this; *viz.* they thanke God, they can pray at large, by the houre altogether, and yet neuer meditate, they haue matter enough, and care not for meditating; and tell them of this their fault, they will abuse that place of Scripture, *Take yee no thought or care what ye shall speake, for your heauenly*

father in that same houre will giue you sufficient. Math. 10. 19. This is true, namely, if meanes on our part be vsed, as Meditation, and the like. Againe those words are spoken to the Apostles, whom God did teach immediately, and inspire with gifts from heauen, and they were words of comfort, in regard of persecution.

The second helpe vnto Prayer, is a stedfast beliefe, whereby we doe lay hold vpon Christ, and perswade our selues of the power, goodnes, bounty, mercy, willingnesse of God, and the like: *For how shall we call vpon him in whom we haue not beleeued?* Rom, 10. As if the Apostle should haue said; It is impossible for any man to pray vnto God, except he doth first beleeue in him. Againe, wee must perswade our selues that there is a God, one in Essence, three in persons, rewarding those that cal vpon him. Thus it is true, that the Atheist cannot pray aright, because he acknowledgeth no God, *Psal.* 14. 1. Thus the Turkes and other pray amisse, because thy doe not call vpon God in Trinity of persons. Thus the Arrians cannot pray aright, because they deny the Deity of Christ. Therefore saith the Apostle very notably for this purpose. *Without faith it is impossible to please God; for he that commeth to God, must first beleeue that God is, and that he is a plentifull rewarder of those that diligently seeke him by prayer, or any other good meanes.* Heb. 11. 6. Infidels then cannot pray aright. And so much of the meanes before Prayer

Of

Of the lets and hinderances vnto Prayer.

THe firſt let that muſt be remooued before wee can pray, is Pride. *For the Lord abhorreth all ſuch as be of a proud heart*, Prou. 16.5. *An high looke and a proude heart is ſinne*, Prouerb. 21.4. *God reſiſteth the proude, and giueth grace to the lowly*, 1 Peter 5. 5. *God heareth not the wicked becauſe of their pride*, Iob 35. 12. The Lord will heare the prayer of none, but of ſuch as whoſe hearts and minds are vpright in his ſight; *But the proude mans heart is not vpright in him*, Hab. 2. 4. Therefore God heareth not the proude. The Phariſee being proud and lifting himſelfe vp aboue others, was not heard to haue his deſires granted. *The vngodly is ſo proude that he careth not for God, neither is God in his thoughts*, Pſalme 10. 4.

The ſecond let vnto Prayer which muſt bee remooued, is contempt of the word, a careleſſe and negligent hearing of the ſame preached, abſenting our ſelues from it, when it may and ought to be heard, deriding and ſcorning the ſame, as the wicked doe: this is a great hinderance vnto prayer, and iuſtly, for if we will not heare God ſpeaking to vs, he will not heare vs ſpeaking to him. *He that turneth away his eare from hearing the law, his praier ſhall be abhominable*, ſaith *Salomon*, Prou. 28. 9. *Thus it commeth to paſſe* (ſaith the Prophet *Zachery*) *that like as God cryed, and they would not heare; euen ſo they cryed and God would not heare them*, that is, *not to grant their deſires*, Zachary 7. 13.

This must teach vs to take heede how we heare.

The third Let vnto Prayer is cruelty, oppression, and vnmercifulnesse towards the poore. It is a common fault of the richer sort, that see many a poore *Lazarus* lye at the doore, yet like *Dives*, that cannot vouchsafe them the crummes from their table: This is a crying sinne in the eares of the Almighty. Such cruell wretches that see their brethren in distresse, and shut vp their compassion from them, suffering them to famish vnder their hand, when they might and ought to haue helped them, haue a most fearefull account to make at the day of iudgement, *Math.* 25. *Goe ye cursed into euerlasting fire, for you gaue me no meate, drinke, apparell, &c. In as much as ye did it not to my children.* Such shall cry vnto God, but God will not respect them. *He that stoppeth his eare at the crying of the poore, shall cry himselfe to God, and not be heard,* Prou. 21. 13.

The fourth Let vnto Prayer, which must be remooued, is all corrupt affections, as anger, malice, hatred, discord, contention, wrath, enuie, and the like: he that liueth in these cannot pray aright, it is impossible. The Apostle *Peter* exhorteth husbands and Wiues vnto their duties, wisheth them to take heede of brawlings, dissentions, and disagreement, least by these their prayers be interrupted, or hindered, as 1 Peter 3. 5. 6. 7. *I will therefore* (saith *Paul*) *that men pray euery where, lifting vp pure and holy hands, without wrath.* 1 Tim 2 8. *And when ye pray, forgiue if ye haue ought against any man, that God may forgiue you.* Marke 11. 25. *For if we forgiue*

giue not men their offences, God will not forgiue vs our ſinnes.

The fiſt Let vnto Prayer is a delight in ſinne, taking pleaſure therein, regarding wickedneſſe, making a ſport of it, as the wicked doe. Such kinde of people that liue in their ſinnes, ſetting their hearts on them, and not yet reformed, they may pray after a ſort, but not to obtaine, for God heareth them not. *If I encline vnto wickednesse with my mind, or regard it in my heart, the Lord will not heare me*, Pſalme 66. 16. *For we be ſure that God heareth not ſinners*, Iohn 9. 31. That is, vngodly, vnholy, vnregenerate, impenitent, and wicked ſinners, that liue in their ſinnes and forſake them not. *The Lord is farre from the vngodly, but hee heareth the prayer of the righteous*, Prou. 15. 29. This muſt teach vs to breake off the courſe of our ſinnes by returning vnto God, eſpecially to take heed of the habite of ſin; for as the Prophet *Ieremy* ſpeaketh, it is as impoſſible for a man that liueth in a cuſtome of ſinning (in regard of humane power) to doe any good, as it is impoſſible for the Blackmore to change his skinne, or the Leopard to bee clenſed of his ſpots, if he continue ſtill in his ſinnes, *Ieremy* 13. 23. And thus much of godly preparation before Prayer.

But becauſe it is not in the power of our ſelues thus to prepare our ſelues, as of our ſelues; we muſt therfore remember often to call vpon God to prepare our hearts and tongues, both by giuing vs the meanes and helpes, as alſo by remouing the lets and impediments from vs. *Open thou my lips O*

Lord (saith *Dauid*) *and so my mouth shall shew forth thy praise*, Psalme 51. 15. *Thou O Lord prepareſt the heart to prayer, and then thine eare harkeneth thereto*, Psalme 10. 19.

Of the duties required in Prayer.

IN the action of Prayer the duties are of two sorts, Inward, or Outward; Inward, in the heart, soule, and minde, with the powers and faculties of all; Outward, in the body, in the whole man, as the lifting vp of the eyes, and hands, *Psalme* 25. 1.

First our Prayer must be the speech of our soule and heart, and not of our tongue onely, as the common course of most is, we must lift vp our hearts vnto God in our prayers; for which cause prayer is called the lifting vp of the soule. Thus did *Dauid*, *Vnto thee O Lord doe I lift vp my soule*, Psalme 25. 1. This is praying with *vnfained lips*, Psal. 17. 1. *In spirit and in truth*, as we ought, *Psalme* 145. 18. The contrary, when men pray not with their hearts is called lip-labour, praying with fayned lips, yea, it is no better than lying, when there is not a mutuall harmony betwixt the heart and the tongue. *They haue lyed, for they haue not cryed vnto me with their hearts, when they howle vpon their beds*, Hosea 7. 14. *Such men drawe neere to God with their mouths* (saith God) *but their hearts are farre from me*, Esay 29. 13. Such people God heareth not to grant their requests, which must teach vs to take heede of muttering a few words with our tongue onely, or with wandring thoughts, or to pray onely for

for to bestow it vpon our lusts, and to satisfie our owne humors; and this must teach vs to pray with *Dauid*, *Set a watch O Lord before our mouth, keepe thou the doore of our lips, let not our hearts be enclined to any euill thing*, Psalme 141. 3. 4.

Secondly, in the minde is required knowledge & vnderstanding of those things wee aske, otherwise we are like the sonnes of *Zebedee*, *We aske we know not what*, Math. 20. 22. *I will pray and sing* (saith *Paul*) *with the spirit, and with vnderstanding also*, 1 Cor. 14. 15. *Sing praises vnto the Lord euery one that hath vnderstanding*, Psalme 47. 7. This vnderstanding must be both of our selues, as likewise in regard of others, that they may know what wee aske when we are in the company of others, *Else, how shall the vnlearned say Amen, not knowing what thou sayest?* 1 Cor. 14. 16. *All things must be done to edifying*, Verse 26. If all things, then Prayer. He that prayeth without knowledge and vnderstanding, prayeth without faith, or any other grace, sence, or assurance to be heard. Hence the Papists are convicted of an errour, who doe not onely themselues pray in an vnknowne tongue, but teach others also to do the same, not knowing what they say, resting onely on the thing done. Hence all ignorant persons are reprooued, not knowing the principles of Religion, they pray without vnderstanding, and aske they know not what, and therefore obtaine nothing. And hence let all know, that it is nothing worth when their prayers are made without vnderstanding, in blindnesse, errour, and ignorance.

Thirdly,

Thirdly, in the heart is required two things. First, reuerence, in regard of Gods Maiesty; Secondly, humility, in regard of our owne vnworthinesse. If reuerence be due vnto superiours here on earth, much more then when we are to speake to God himselfe. *We must giue vnto God that which belongeth vnto God*, Math.22.21. *If I be your father, where is my honour, if I be your master, where is my feare*, Mala.1.6. *Worke out your saluation*, saith *Paul, with feare and trembling*, as *Phil.2.12.* Againe, our prayers must be in humility, in respect of our owne vnworthinesse, for we are vnworthy so much as to lift vp our eyes vnto heauen in regard of our sinnes. This humility was in *Abraham*, who said, *I haue taken vpon me to speake to God, who am but dust and ashes*, Gen.18.27. *Though I be high in heauen*, (saith God) *you haue I respect to the poore, and I will looke vnto the humble*, Esay.6. 6.2. *An humble and contrite heart, thou O Lord wilt not despise* (saith *Dauid.* Psal.51.17.) The Publicane prayed in humility, smiting vpon his breast, and saying, *God be mercifull vnto me a sinner*, and hee was iustified: and it is the common saying of *Dauid* in the Psalmes, *Consider O Lord my humble petitions. God giueth grace onely to the humble.* 1 Pet.5.5.

Fourthy, in prayer there must be a true sence and feeling of our own waies with an earnest desire to haue the same supplied; especially the want in spirituall matters, for wee soone feele the bodily wants; but many being in misery, liuing in sinne, void of grace, please themselues in that estate, and

and thinke that they want nothing. They are like the Church of *Laodicea*, they thinke themselues rich, when they are miserable, poore, blinde, and naked. *Reuel.*3.17. that is, in regard of the want of spirituall matters. Where this feeling of our wants are not, there can be no true prayer, and for this cause many pray not at all. The whole neede not the Phisitian, but the sicke; and vntill such time as we feele our disease, we doe not seeke for helpe. The prodigall sonne till he felt his want, neuer minded to returne home to his father: we are figured by him; we feeling our wants must flie to godly prayer. *If any man want wisedome*, that is, feele the want of it, *let him aske of God*, Iames 1.5. The Israelites feeling themselues in a miserable estate, despayred in themselues, and cried forth, *Men and brethren, what shall we doe*, Acts 2.37. Againe, wee must haue an earnest desire to haue our wants supplied, wee must pray with hungring and thirsting soules. *If any man thirst, let him come vnto me, and I will giue him of the water of life*, Esay.55.1. This is called wrestling with God, and pearcing of the clouds; this desire must be earnest and feruent, as *Iacob* was wrestling with the Angell, and would not let him goe, til he had obtained the the blessing, *Gen.*32.26. *We must poure forth our hearts like water before the Lord in our prayers*, Lamen.2.19.

Fiftly, wee must pray in faith; being fully perswaded in our hearts, that God both can and will grant our requests. He that doubteth eyther of the power or willingnesse in God, cannot pray aright.

Aske

Aske in faith and waner not, for he that waereth shall obtaine nothing of the Lord. Iames 1.6.7. *Whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, and ye shall haue it,* Marke 11. 24. *The prayer of faith shall saue the sicke, and if he hath sinned, his sinnes shall be forgiuen him,* Iames 5.15. Yea, when we pray not in faith, but with a doubting conscience, we sinne in so praying, for *whatsoeuer is not of faith is sinne.* Rom.14.23. This is eyther generall or speciall in our prayers. Generall, whereby we laying hold on the merits of Christ, are perswaded that our prayers are heard in & for Christ, and accepted of God through him as Mediator; without this perswasion we cannot pray. Speciall, whereby we not onely lay hold vpon the promises in generall, but more especially those particular promises of grace made vnto prayer. *Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you,* Math.7.7. *Whatsoeuer ye shall aske in Christes name shall be giuen you,* Iohn 16.23. and the like. God hath made these and many more promises to prayer, if we beleeue them not, how can we pray for them?

Ob. *Ob.* But may we thinke and beleeue, that wee shall alwaies obtaine those things, both temporall blessings, and spirituall graces, that we pray for, whatsoeuer they be?

Answ. *Answ.* I answere, yea, with these conditions: First, If we aske in faith, & beleeue, we shal haue them vpon a good ground. Secondly, if we aske such things as be agreeable to Gods will, which God hath willed vs to pray for. Thirdly, If we aske them in the name

name and mediation of Christ alone: these things being thus truly desired, wee may assure our selues, wee shall obtaine them one time or other, when God seeth best; or if not alwaies the same things, then those things which God in his heauenly wisedome seeth to be better for vs.

Sixtly, wee must pray onely in the name of Christ, and not doe as the Papists, who vse many mediators. *For there is but one God, and one Mediator of God and men, the man Christ Iesus*, 1 Tim.2.5. It is Christ alone, *by whom we haue boldnesse, and entrance with confidence by faith in him*, Ephes.3.12. which place confuteth that fond opinion of the Papists, who going beyond the word of God, hold it too great presumption to goe directly to God, except we vse the Saints and Angels as Mediators. God commandeth vs to call vpon him, in the name of Christ, *Iohn* 16.23. Thus did *Daniel: O our God, heare the prayer of thy seruant, for the Lords sake*, Dan.9.17. It is very needfull to conclude our prayers in Christs name, as the vsuall course of the Church hath beene, because, by reason of our sinnes, there is made a separation betweene God and vs. Christ alone doth reconcile vs, hee maketh intercession to God for vs, hee offereth our prayers vp to God for vs; yea, he perfumeth them, and out of his hand they ascend vp as sweet incense, *Reuel.*8.3.4.

Seuenthly, in our prayers we must pray to God alone; and not to Saints or Angels, or Virgin *Mary* as the Papists doe, and that for these reasons.

First,

First, wee must pray to none but to whom wee can say, *Our Father*, Math. 6. 9. But wee can say, *Our Father* to none but God, *Ergo*, to God onely must we pray. Secondly. In whom alone we must believe, to him alone must wee pray, and to no other, *Rom.* 10. 14. But in God alone wee must believe; *Ergo*, to him alone must wee pray. Thirdly. To whom onely we can ascribe omnipresence, omnipotency, omniscicncy, and the like; to him alone must we pray, for *we are to pray every where, lifting up pure hands*, 1 Tim. 2. 8. But to God onely we can ascribe those former attributes; *Ergo*, omnipresence, to heare in all places; omniscicncy, to know our wants; omnipotency, able to graunt. Fourthly. It is the commandement of God himselfe, that we should serue and worship him alone, *Math.* 4. 10. Besides it is flat Idolatry to pray to any other, and Politheisme in praying to many. It is a thing in Religion impious, in reason absurd, to pray to those who are neither euery where present, nor know our wants, neither are able to grant our requests, for this none but God is able to doe. Therefore saith *Dauid* (poynting as it were with his finger to whom we should pray,) *O thou which heareſt the prayers, to thee ſhall all fleſh come*, Psalm. 65. 2. This Prayer must be priuate betweene God and vs, *Math.* 6. 6.

Eightly. We must pray by the helpe of the spirit; *for of our own ſtrength we know not what to aske as we ought, but the ſpirit of God helpeth our infirmities, and maketh great interceſſion for vs, with ſighs, and grones, which cannot bee expreſſed*, Rom. 8. 26.

It

It is the Spirit of grace, Zach. 12. 10. Becauſe it worketh all thoſe graces which we are to performe in prayer. *Pray therefore in the holy Ghoſt*, ſaith *Iude*, verſe 20. The ſpirit worketh feare of Gods maieſty, it ſofteneth the heart to pray in humilitie, it worketh faith, *Whereby we cry Abba Father*, Galath. 4. 6. So that howſoeuer wee cannot pray of our ſelues as we ought, and ſo might bee diſcouraged; yet here is our comfort, wee are enabled by the holy Ghoſt to pray in ſome acceptable meaſure, *And through Chriſt, we haue an entrance in one ſpirit vnto the Father*, Epheſians 2. 18. *Therefore* (ſaith *Paul*) *I will pray with the ſpirit*, 1 Cor. 14. 15. And as it muſt be done by the ſpirit, ſo it muſt be performed cheerefully, willingly, and freely; *An offring of a free heart will I giue thee O Lord*, Pſalm. 54. 6. Marke this laſt note well.

Ninthly. Wee muſt pray for nothing, but for ſuch things as be according to Gods will, and onely for good things; otherwiſe we abuſe the maieſtie of God, and make him the author of euill. *This is our confidence, if we aske any thing according to his will, he heareth vs*, 1 Iohn 5. 14. Now wee aske according to GODS will, when wee aske according to the petitions in the Lords Prayer, in which is contained the ſubſtance of all thinges needfull, either for Gods glory or our owne good, both temporall and ſpirituall. Againe, wee muſt pray onely for good things. *If Parents can giue their children good things, much more will our heauenly Father giue good things to them that aske them*, Mat. 7. 11. This ninth poynt muſt be well remembred.

Ob. But

Ob. But may we not giue thankes for euill?

Ob.

Answ. I answere. Euill is two-fold. First, that which is simply euill, voyd of all respect of good; for this wee must not giue thankes, least wee make God the author of euill. Secondly, there is an euill which is partly euill, and partly good, this is called the euill of punishment, of aduersity. God is the author of this euill, as *Amos* 3. 6. *Is there any euill in this Citie, and I the Lord doe it not? Out of the mouth of the most high proceedeth this euill*, Lamen. 3. 39. *I the Lord create euill*, Esay 45. 7. All which places are vnderstood of the euill of aduersity: and for this we must giue thankes, as *Iob* 1. 21, *The Lord gaue, and taketh away, blessed be God. For, shall wee receiue good at the hand of God, and not euill?* Iob 2. 10.

Answ.

Tenthly. We must pray for our brethren as well as for our selues, and not onely for our friends, but also for our enemies. *Pray for your enemies*, Math. 5. 44. Our Sauiour Christ did so, *Luke* 23. 34. So did *Steuen*, *Acts* 7. 60. Thus saith *Paul*, *I exhort that prayers and supplications bee made for all men*, 1 Tim. 2. 1. that is, *all sorts of men*, as the verses following do shew: *Pray one for another*, Iames 5. 16. Thus in the Lords prayer, we say, *Our Father*, teaching vs, not onely that we are brethren, but also, that wee ought as well to pray for others as our selues: which dutie being remembred and well practised, will testifie our loue to others; and so on the contrary, this being not performed, there can be no true loue.

Lastly. In our prayers wee must comprize our matter

matter in as briefe and compendious manner as wee may, without idle tantalogies, vaine repetitions, much babling: and the forme of our Prayer muſt bee correſpondent and anſwerable to the forme of the Lords Prayer, I meane in conformity, though not in equality: in the firſt place, asking for ſpirituall graces for the ſoule, before temporall bleſſings for the body. This reproueth that common corruption of many, who make long prayers, full of idle friuolous repetition, as though God were ignorant of our wants, or did not vnderſtand what we aske, without often rehearſing the ſame: *Such ſhall not bee heard for their much babling ſake*, Math. 6. 7. 8. This againe reproueth thoſe that are very carefull for things of this life, and ſo ſometimes in fits will aske for them, (yet not conditionally) but ſeldome or neuer minde ſpirituall and heauenly things. *Wee muſt firſt ſeeke the Kingdome of God, and the righteouſneſſe thereof*, Math. 6.33. This laſtly, reprooueth that ſottiſhnes, blindneſſe, and ignorance, who vnder a colour of a kinde of blinde zeale, ſhamefaſtneſſe, baſhfulneſſe, and I know not what kinde of modeſty, dare not forſooth giue God ſuch familiar tearmes, as to thou him, but you, as, *Hallowed be your name, your Kingdome come, your will bee done, &c. For your is the Kingdome, &c.* This is a common folly of many, whom I haue heard with mine owne eares. *Theſe haue a kinde of zeale, but not according to knowledge*, Rom. 10. 2. Saint *Paul* ſaith, *We haue boldneſſe to come to God by prayer*, Epheſ. 3.12. *By the ſpirit we can and may cry, Abba Father*, that is, *thou Father, Father*,

Galath. 4. 6. Besides, wee haue no such commandement nor example in the whole Scripture, to proove that wee may so pray; yea, wee cannot so pray, but we must imagine many Gods.

Ob. *Ob.* But there are three, the Father, Sonne, and the holy Ghost.

Answ. *Answ.* There are indeede three persons, to all which we must pray, yet these are but one God, one essence inuisible, and indiuisible, and the word (*thou*) signifieth the vnity of the Godhead in trinitie of persons; and the word (*you*) sauoureth of grosse ignorance. And thus much of the duties in Prayer.

Of the duties required after Prayer.

AMongst all the sinnes which are worthy to be found fault withall, this is one, and not the least, that when men doe pray they so please themselues, resting in the thing done, thinking all is well with them because they prayed, neuer regarding what is afterwards to be done, and so performing nothing: they know they must pray, and so they thanke God they doe, God forbid else, and so hope they haue discharged their duties. This is a grosse and common corruption, and I feare me too generall. But let all such know that their prayers are little respected of God, and that they pray amisse, because they performe not those duties which are after prayer to bee put in practise, neither let any such euer looke to obtaine any thing at Gods hand. The duties then after prayer, are these.

First

First, after prayer, wee must with patience and hope, expect the fulfilling of our requests: wee are in the assurance of faith to wait vpon God for the performance of those things wee aske simply; if things spirituall conditionally, if things temporall: relying and building stedfastly vpon that sure and certayne promise of God, who hath said, *I will never faile thee, nor forsake thee*, Hebr. 13. 5.

Ob. But I haue prayed often, for this and that temporall blessing, and yet I haue not receiued it? *Ob.*

Answ. I answere. If thou hast not receiued it, thou hast another in stead of it, which God did know to be better for thee: or else God did see it more fit for thee to be without it, and therefore did not grant, because it was not his will to doe it: as God doth see pouerty, and a meane estate, to be best for many, to humble them, and make them depend vpon him, and therefore doth not grant riches to all, and yet in the meane time, he doth enrich their soules with heauenly graces, which are best for them, neyther are the righteous forsaken for all this, but God giueth them such a competent measure, as he seeth best for them, or else they pray amisse, eyther in the manner or merit. *Answ.*

Secondly, after prayer, we are to vse all good means wherby we may shun those things we pray against, or attaine to those blessings and graces we pray for: for where God hath appointed the end, he hath appointed the meanes, whether it be temporall or spirituall blessings, or life eternall. Wee

pray for Riches conditionally; out of our prayers we must vse all good and lawfull meanes to attayne them; we pray for faith, knowledge, repentance, and the like; we must out of our prayer, vse the meanes on our part, as hearing of the Word, receiuing the Sacraments, &c. wee pray against sinne, we must out of our prayer, shunne all occasions which might draw vs vnto that sinne; and abstaine from the very appearance of euill; wee pray for eternall life, then wee must labour to be called, iustified, and sanctified: labour for knowledge, faith, &c. If we vse not the meanes, eyther for auoyding of euill, or the obtaining of good, we may pray and pray, againe and againe, but it is most certaine, God will neuer grant our desires: nay, it is nothing else, but tempting of God, if we vse not the meanes. This is a most necessary point; God grant vs all his grace to performe it.

Thirdly, after prayer, we must take heed of fainting, or growing weary, but labour to persevere, & hold out in praier, to continue in praier with watchfulnes, daily renuing our praiers vnto God: though God doth not heare vs at first to grant our requests, we must giue ouer, nor be discouraged. Wee must not be like the Cananitish woman, we must take no deniall, but pray the oftner and more earnestly, vehemently, and feruently, *Mat.* 15.22. 23.24. *&c.* We must wrestle with God by prayer, as *Iacob* with the Angell, and neuer giue God ouer till wee haue obtained our desires. *Continue in prayer, and watch thereunto with thanksgiuing*, Coloss. 4.2. *Wee ought alwaies to pray, and not to be weary*

weary, Luke 18.1. The blinde man praying, the more he was reproued, the more earnestly hee cried; *Thou sonne of* Dauid *haue mercy on me*, Luke 18.39. *Pray therefore continually*, 1 Thess. 5.17. Not that a man should doe nothing else but pray, for there are other parts of Gods worship which we must performe, as hearing of the word, receiuing of the Sacrament, the duties of Loue and Charity, and such like: but that after praying once or twice, or oftner, wee should not waxe faint or weary, shrinking or giuing ouer, though our prayers be not presently heard, but still renew our suits, and neuer rest satisfied, till wee haue our desires fulfilled. We are bound to pray alwaies, yet not at all times.

In regard of time, we ought for our ordinary prayers to appoint some set time, to call vpon God and not omit those times set. Thus *Dauid* and *Daniell* prayed, the one three times, the other seauen times a day: which bewrayeth a grosse fault in a number, which pray not thrice in a yeere, yea, many, who pray not once in their liues time. The Lord open their eyes to see this their sinne, and giue them hearts to lament it, euen for Christes sake. *Amen*. And thus much be said of the duties, before, in, and after Prayer: And I beseech God of his mercy, grant vs all his grace to practise them.

Reasons to enforce this duty of prayer.

THat euery one may the better be ſtirred vpto the performance of this duty of prayer, let him ſeriouſly conſider of theſe reaſons following.

Firſt, becauſe it is the ſpeciall commandement of God, that wee ſhould pray, who hath made a promiſe of bleſſings, and of graces, vpon that condition, if we pray for them. This duty is enioyned in euery commandement, for where any duty in any commandement is enioyned, there the meanes to attaine it is enioyned, now the moſt eſpeciall meanes is prayer. Beſides, the Scriptures are plentifull to this purpoſe; *Pray continually*, 1 Theſſ. 5.17. *Call vpon me in time of trouble*, Pſal. 50.15. with infinite other, beſides manifold examples. Whoſoeuer prayeth not, ſheweth himſelfe diſobedient to Gods commandement; and layeth himſelfe open to the curſes of God, denounced againſt neglectors of his commandements.

Secondly, the gracious promiſes God hath made vnto effectuall prayer, ought to allure vs to pray. *Aske and you ſhall haue, ſeeke and you ſhall finde, knocke and it ſhall be open to you, for whoſoeuer asketh, receiueth, &c.* Math. 7.7. *Whatſoeuer ye aske in Chriſts name, ye ſhall obtaine*, Iohn 16.13. and ſuch like. If theſe promiſes doe not allure vs, we deny our faith in his promiſes; which promiſes God doth ſo often make, becauſe we are ſo prone to obiect and ſay, *What profit is there in calling vpon God, and what doth it auaile vs thus to ſerue God?* Malachy. 3.14.

Thirdly,

Thirdly, consider the efficacy, power, and force of prayer; *The prayer of the righteous availeth much with God*, Iames 5.16. as the example of *Elias* doth shew, *Verses* 17.18. at whose prayer, it rained not by the space of three yeeres and sixe moneths; and againe at his prayer, it did raine. The importunate widow in the Parable, preuailed much with the Iudge, *Luke* 18.5. much more shall wee preuaile with the righteous God, *Vers.*7. *The Sunne stood still at* Iosuah *his prayer*, Iosuah 10.12.13.

Fourthly, consider the excellency of prayer; It is a great priuiledge for vs to haue free liberty to come to God, to poure forth our wants to him, with assurance to be heard. If men count it so excellent a thing to haue the eare of the King, to speake to him without contradiction, then how much more honour and dignity, credit and priuiledge is it to speake to God so familiarly as we may, and haue our petitions granted? *Moses* did account of no Nation to be so excellent, as the Church to whom God was so neare to grant those things, they prayed for, *Deut.*4.7.

Fiftly, consider the profit of Prayer, it may be verified, that prayer hath the promise of this life, and the life to come. In this life God hath made a promise eyther of things temporall or spirituall; both are obtained by prayer. *Elias prayed for raine and obtained it*, Iam. 5.18. *Hannah* prayed to the Lord for a childe, and God granted her request. she conceiued and bare a sonne, 1 *Sam.*1. from 10. to 19. &c. which childe she named *Samuell*, because (said she) *I haue asked him of the Lord*, Vers. 20.

I might here insist in many proofes. *God giueth good things to them that aske him*, Math. 7. 11. so for spirituall grace. *God giueth his holy Spirit to them that aske him*, Luke 11. 13. *Salomon* prayed for knowledge, wisedome, and vnderstanding, and obtained them, 2 *Chron.* 1. 10. It obtaineth remission of sinnes, and pardon of all transgressions, *Iames* 5. 15. For the life to come, Prayer obtaineth eternall life and saluation; For *whosoeuer shall call vpon the name of the Lord, shall be saued.* Rom. 10. 13. where prayer is taken eyther for the principall part of Gods worship, or for the whole course of Gods worship. Thus, whatsoeuer the Lord hath promised, the same is obtayned by prayer; according as the Apostle hath it. *The Lord who is ouer all, is rich vnto all, that call vpon him*, Rom. 10. 12.

Sixtly, consider the necessity of it. Prayer is so necessary, that if we call not vpon God; we shew, that we are not onely destitute of grace, but voyde of all desire of grace, and so consequently in the state of condemnation. *Ye haue nothing, because ye aske nothing*, Iames 4. 2. It is so necessary, that wee cannot approue ourselues to be in the number of Christians, but rather to be ranke Atheists before God: but of this I haue spoken before in the beginning of this Treatise; all which doe shew the miserable and wofull estate of those that seldome or neuer pray vnto God; neyther publikely, nor priuately, neyther by themselues, nor with others, as with their family, Morning and Euening. Let all such know, their case is most fearefull and lamentable

lamentable, and an heauie account they haue to make at the dreadfull day of Iudgement: they ſhall be iudged and condemned, aſwell for the neglecting this and other good duties, as for committing of euils forbidden, *Math.* 25. And thus much be ſaid of the ſecond meanes, whereby we not onely attaine to grace, but encreaſe of grace, namely Prayer. *Now we know theſe things, happy ſhall we be if we doe them*, Iohn 13. The Lord giue vs hearts to performe it to his glorie and our good, willingly, diligently, chearefully, conſtantly, and vprightly, for Ieſus Chriſt his ſake. *Amen.*

Of receiuing the Lords Supper, the third meanes.

THe third eſpeciall meanes whereby we attaine to grace, and by which wee are confirmed in grace, is the worthy receiuing of the Sacraments, eſpecially, *the Sacrament of the bodie and blood of Chriſt*, which we commonly call *The Lords Supper*: which Supper is as much prophaned by vnworthy receiuing, as any one part of Gods worſhip. By which it commeth to paſſe that ſuch prophane Communicants, neither receiue any benefit, not diſcerning the Lords body, nor know any meaning of that holy Miſterie, but eate and drinke vnworthily, and conſequently their owne damnation, 1 *Cor.* 11. 27. 29. That euery one therefore may be a fit gueſt for Gods table, hee muſt be acquainted with three things: Firſt, What he muſt doe

doe before hee commeth to the Sacrament. Secondly, What hee must doe in the time of receiuing. Thirdly, What he must doe after hee hath receiued: either of which being neglected, it is impossible to receiue worthily.

1. *What we must doe before we come to the Lords Supper.*

BEfore we dare presume to come to the Lords Supper, wee must prepare our selues. A man inuited to a Noble mans table, or the Princes, hee would haue a care how hee behaued himselfe, and would trimme and decke himselfe before hand in some fit and comely manner, *Prouerb.* 23. 1. 2. 3. Much more ought wee, going not to a feast of an earthly King, but the great King of Heauen and earth, considering diligently what is set before vs, not earthly foode, but the body and bloud of Christ. The King in the parable made a feast, inuited his guests, the Maister of the feast finding one that had not on his garment, reproued him, saying, *Friend, how camest thou hither, not hauing on a wedding garment?* Math. 22. 12. *Take him and binde him, and cast him into vtter darknesse, where shall be weeping and gnashing of teeth*, Verse 13. In like manner are wee invited to the solemne supper of the Lord, wherein hee offereth the body and bloud of his deerest Sonne. It behoooueth vs then to looke how we come arrayed and attired, not outwardly, but inwardly, with the rich robe of Christs righteous.

righteousnesse, put on by a true and liuely faith, which is our spirituall garment for our soules; otherwise wee are to looke for no other entertainment then hee had; *Friend, how camest thou hither*, or what makest thou heare, *without thy garment?* yea, God will say, away from me ye cursed into vtter darknes, and take your portion with such as be like your selues in hell: there lye, weepe and howle, and gnash your teeth. O fearefull case! *For what haue you to doe to take my couenant into your mouths, O ye wicked* (saith God) *whereas you hate to be reformed, and haue cast my words behinde you?* Psal. 50. 16. 17. This must teach vs therefore, as in euery part of Gods worship, so especially in comming to the Lords Supper, that it is not sufficient to content our selues that wee are at the Table, and so performe outward seruice, but bee carefull to performe this duty, so as it may bee an holy and acceptable seruice vnto God, that God may haue the glory, and we may haue comfort thereby, and so receiue worthily. This is done by a godly, and diligent Preparation before hand.

Of preparation before the receiuing of the Lords Supper.

THis godly Preparation consisteth in two poynts. First, in a serious examination or tryall of our selues, how we stand in the grace and fauour of God. Secondly, in godly meditation and prayer. Consider about the first, fiue things. First, who

who must examine. Secondly, what must be examined. Thirdly, the manner of this examination. Fourthly, The time when we must examine. Fiftly, the reasons to enforce vs to this examination, according as the Apostle teacheth vs. *Let every man examine himselfe, and so let him eate of this bread, &c.* 1 Cor. 11. 28. 29.

1. *Who must examine.*

EVery man without exception, as well publike person as priuate, as well superiour as inferiour, noble as ignoble, Magistrate as Subiect, Minister as people, Parents as children, Maisters as Seruants, high and lowe, rich and poore, one with another must performe this dutie of examination and tryall of themselues, how it is betwixt GOD and them, concerning the good of their soules, and the true hope of a better life in the world to come, especially such as intend to come to Gods Table. For as in a house where the roomes are cleane swept and rubbed, a man may come in with fowle and durty shoes, and goe as he came, but after he is gone, hee leaueth the print of his durtie feete behinde him. Euen so, many come to the house of God, to the Lords Table, and they goe as they came, *viz.* in their sinnes and leaue their fowle print of them behinde them. Our Sauiour Christ in the words of the institucation, 1 *Cor.* 11. sayth to to the Bread *this is my body*, and to the Cup, *this is my bloud*; that looke what abuse is offered to these

these signes, redoundeth to Christ himselfe; euen as he that defaceth the Image of the King, is guilty of treason. Therefore to auoyde so great indignity and contumacy, wee ought euery one ioyntly with all good conscience, to receiue this sacrament with prepared hearts, trying and examining our hearts and consciences, least wee bee guilty of the body and bloud of Christ.

Queſt. Is this examination simply necessary? *Queſt.*

Anſ. I answere. It is a dutie simply and absolutely needfull to be performed of Communicants, and no arbitrary matter, or indifferent, which might be done or not done. This is plaine out of the Apostles words. *Let a man* (that is) *euery man examine.* It is spoken by way of command, in the imparatiue moode: From whence is gathered thus much, that none are to presume to come, or to be admitted to the Lords Table, but onely such as are able to trie and examine themselues. *Let a man examine himself, and so let him eate*: (*so*) that is, after he hath thus prepared and examined himselfe, and not before. Which reprooueth that rash and presumptuous thrusting in of many into the presence of God, & yet, as the Prophet complaineth, they neuer say, *What haue I done?* Ierem. 8. 6. This examination is often enioyned vs in holy Scripture, *Consider your owne wayes in your hearts*, Haggai 1. 5. 7. *Let vs search and trye our wayes*, Lam 3. 40. *Remember from whence thou art fallen*, Reuelat. 2. 5. From hence are excluded all such as cannot examine themselues. First, Infants, and all vnder yeares of discretion. Secondly, all furious, phranticke and madde *Answ.*

madde persons, and those whom we call naturall fooles, bereft of their reason and vnderstanding. Thirdly, all notorious and prophane lewd liuers, liuing in sins against conscience, and against knowledge, who hate to be reformed. Fourthly, those that liue in ignorance, vnbeliefe, infidelity, without knowledge, faith, and repentance. Fiftly, vnder correction of deeper iudgement, I exclude those who are borne both deafe and dumbe; who, in our knowledge are not able to examine themselues, neither can they haue the benefit of the ordinarie meanes, by which they may attaine to grace. These I thinke not fit to be admitted.

Obiect. *Ob.* But God may worke extraordinarily by his spirit, inwardly working grace, enlightning their vnderstanding, and enforming their iudgements.

Answ: *Answ.* True, God can doe this, but it is vnknowne to vs, and yet we iudge charitably of such. Againe, this is a thing secret vnto God, and not reuealed to vs: therefore we are not to meddle with it: *For secrets belong to mee* (saith God) *reuealed things to thee, O Israell*, Deut. 29. 29. And this be said for the first poynt, who must examine, that is to say, all that meane to receiue, & this of necessity.

2. *What must be examined.*

THe Apostle saith, *Let a man examine himselfe.* A mans selfe then must be examined, vnder this word (*himselfe*) I comprehend two things. First, the extention of this examination, how farre forth we must examine our selues. Secondly, the limitation

tion of it, how farre we must not examine. The extention consists in two things; first, in examining all our sinnes: secondly, in examining all the graces of all of God.

1. *Of the Extention.*

FIrst, we must examine all our sinnes; I say not some, but all, our greatest sinnes, our master sinnes, our dearest sinnes, our best beloued sinnes, our raigning sinnes; sinnes of omission; sinnes of commission; sinnes in thought, in word, in deed; sinnes against God; sinnes against men; sinnes of impiety, against the first Table; sinnes of vncharitableneſſe, against the second Table; sinnes of ignorance, infirmity, & malice; sinnes against conscience, against knowledge, of set purpose, originall and actuall; sinnes of youth, middle age, and old age; sinnes open and secret, publike and priuate; sinnes inward, in the will, minde, affections, memory, vnderstanding, iudgement, consent, reason, and all the powers of our soules; sinnes outward in the whole man; in the eye, the eare, the tongue, the hand, the foote, and euery part of the body; the eye beholding vanity, the eare listening to folly, the tongue speaking guile, the hand vsing deceit, the foote running to all manner of mischiefe. Thus, I say, all and euery sinne must be ripped vp, tried, searched, and examined. We must not doe as the Iudge, who being purposed to saue a man, layeth to his charge his lesser faults; but

but if he should bring the greater matters against him; he must needs be condemned: so there are a number, who can be content to examine their lesser sinnes, whereas if they would rip vp the greatest, they must needs plead guilty, and condemne themselues for their sinnes.

Euery man is inclined vnto one sinne more than another, and by nature he is giuen most of all to some one sinne, and yet this is our corruption, wee cannot see into this, we take no notice of it, we regard it not, and consequently neuer call our selues to account for it, neuer examining that sinne. But we smooth vp our selues in it, liuing in carnall security, without any remorse of conscience for it, nay, we are ready to excuse our selues, saying, that which is bred in the bone, will hardly out of the flesh: it is a thing which I haue by nature, and I haue gotten an habit of it; I would faine leaue it, but truly I cannot, because I haue gotten such a custome in it. Hast thou gotten a custome, the more is thy shame, thy case is most wofull & desperate, labour to breake off thy custome, take heede, the Lord strikes thee not with hardnesse of heart, as in iustice he wil if thou still persist in thy custom, and then there be no hope of repentance, and beware, againe I say beware, and looke to thy selfe, call to God for mercy, deny thy selfe, flye out of thy selfe to the throne of grace, begge hard in the name of Christ for pardon, promise and vow amendment and performe it, leaue thy custome of sinne, examine thy selfe, what a wofull case thou art in: in this examination, confesse the sinne to God, aggra-

uate

uate it in the greateſt manner, be humbled by thy ſelfe before God, cauſe thy heart to ſhed many a bitter teare, and fetch thou many a ſigh: haue thou many a ſob and groane, which cannot be expreſſed, before God ſtrike with death, and ſo thou periſh in thy ſinnes for euer in hell. The Lord of his mercy breake our hearts; and forgiue vs our ſinnes, that we may not come to his table in our ſinnes.

Secondly, we muſt examine our ſelues of all the graces of God; firſt, what graces we haue attained vnto; ſecondly, how wee haue encreaſed in thoſe graces. He that is void of grace, cannot be a fit gueſt for Gods Table: Therefore if we finde and feele the want of his graces in vs, we are to bewaile the ſame, to plead guilty againſt our ſelues for it, to condemne our ſelues, to be humbled in the ſence and feeling of this want, to be godly ſorrowfull, to be aſhamed of it, and labour to vſe all good meanes to attaine to thoſe graces, as hearing of the word, prayer, &c. that ſo comming in ſome good meaſure fitted and prepared to this Sacrament, wee may by it be further ſtrengthened and confirmed in thoſe graces; for although the Sacraments do not conferre grace, as the Papiſts teach, yet they are certaine pledges and ſeales to confirme vs in grace; but he that commeth in his ſinnes, void of grace, his action is nothing but a glorious ſinne before God. It is not a ciuill life, carrying a faire ſhew to the world, blinding the eyes of men, ſeeming outwardly better than wee are, that will ſerue our turne, but a heart ſtuffed inwardly with grace, this God delighteth in. *The kings*

daughter is all glorious within, saith *Dauid*, *Psal.* 45. that is, the Church of God, in regard of the inward graces of sanctification and regeneration, is most glorious and beautifull in Gods sight. Now as we must examine our selues of grace, so of all grace: wee must not content our selues with this and that grace, but striue to haue our parts in all the graces of God neeedfull to saluation.

Lastly, we must examine the increase of grace, how we haue from time to time increased in those graces, which God hath bestowed vpon vs: This is a most principall part of our examination. Wee must not stand at a stay in Christianity, but remember that God hath giuen vs his talents of his graces to employ them, & gaine more with them. Which bewrayeth a grosse corruption, which is too too common, that men doe please themselues, in that they haue attained to some grace, but were as good Christians, tenne, twenty, forty yeeres agoe, as now, this is lamentable. Wee must be like the Church which Christ commaundeth; *I know thy workes, thy charity, seruice, faith, patience, and thy deeds* (speaking to the Church of Thiatira) *that they are moe at last, than at the first. Reuel.* 2. 19. So should this be our comfort, and in this should we reioyce, that we can finde the encrease of grace in vs, Read 1 *Pet.* 2. 2. 2 *Pet.* 3. *vlt.*

The principall graces that we are to examine our selues of are foure; first, Knowledge; secondly, Faith; thirdly, Repentance; fourthly, Charity. We must examine how wee stand, towards God in

in knowledge, faith, and repentance; and how we ſtand towards our brethren in loue.

Of Knowledge.

Firſt, we muſt examine our ſelues of knowledge, whether we haue not onely the generall, but ſpeciall; not onely the contemplatiue, but the operatiue knowledge, what all theſe are, looke in the Treatiſe of Knowledge. We muſt examine, whether we acknowledge a God; the true God, and him alone; and whether we acknowledge both his natures, and apply them in particular vnto our ſelues; or whether we doe not rather liue in ignorance, eyther the meeke, or ſimple, careleſſe, or affected ignorance, which I haue ſpoken of in the forenamed Treatiſe. Vntill ſuch time as wee are come out of this ignorance, and haue attained to ſauing knowledge; we are not to preſume to come neere to the Lords Table, at the time of receiuing, for wee ſhall come in ſinne, not diſcerning the Lords body, and ſo performe an vnholy Sacrifice, and ſuch an one as God will not accept. The Miniſter, knowing one to liue without this knowledge, in groſſe ignorance, is not to admit him; *we muſt not caſt pearles before Swine, nor giue holy things vnto Dogs*, Math. 7. 6. This knowledge is threefold; firſt, the knowledge of God; ſecondly, the knowledge of our ſelues; thirdly, the knowledge of the Paſſion of Chriſt.

Firſt we muſt know God, or rather acknowledge God, or elſe we are Atheiſts, ſuch as liue without

God in the world, otherwise we must liue in ignorance, which is a sinne, and a cause of sinne; a punishment, and a cause of punishment. It is a sinne because God hath forbidden it, as being a transgression of his Law: It is a cause of sinne, *viz.* of infidelity, vnbeliefe, and infinite other, *Rom.* 10. It is a punishment, which God in his iustice doth strike many with, not vouchsafing his blessing vpon his word, to make it powerfull by his spirit, whereby they may attaine to knowledge. It is a cause of punishment; *viz.* temporall, spirituall, and eternall. *My people perish for want of knowledge*, Hos. 4. 6. The Lord will come with flaming fire, rendring vengeance to all ignorant persons that know not the Lord, and such shall be punished with everlasting damnation, 2 *Thess.* 1. 8. 9.

Secondly, we must know our selues, that is, acknowledge our selues to be; first, sinners; secondly, accursed sinners; thirdly, burdned sinners. First, we must acknowledge our selues to be sinners, originally and actually, otherwise we can neuer seeke for help at Gods hand. He that feeleth not his disease, is in most danger; he thinketh himselfe to want no Phisicke; so they who feele not the disease of sin, neuer flye to the heauenly Phisitian Christ Iesus. *The whole need not the Phisitian, but they who are sick.* Secondly, we must acknowledge our selues accursed, by reason of sin, deseruing the wrath of God in the world to come. *Cursed is euery one, that continueth not in all things written in the Law, to doe them*, as *Gal* 3. 10. This curse we must apply vnto our selues: this will humble vs, & make vs afraid to displease

displeaſe God by our ſinnes for time to come. Thirdly, we muſt acknowledge our ſelues to bee burdened ſinners, ſuch as goe groaning vnder the loade and burthen of our ſinnes, ſuch as are weary of our ſinnes, and faine would be eaſed, this will comfort vs; for, whereas by reaſon of our ſinnes, we are accurſed, and vnworthy to come to Gods Table; yet if we are weary of the loade of ſinne, Chriſt hath ſaued vs, in ſatisfying the iuſtice of God for our ſinnes; yea, Chriſt himſelfe doth call vs, and bid vs be bold to come vnto him. *Come vnto mee all yee who are weary and heauie loaden with your ſinnes, and I will refreſh you*, as Mathew 11. 28.

Thirdly, we muſt haue knowledge of the paſſion of Chriſt, not to talke of it, diſcourſe vpon it, tell a long diſcourſe of it, as many will do, but we muſt know the vertue of his paſſion. Many comming into a garden of flowers and phiſicall hearbes, they will commend it, but know not the vertue of any flower; ſo there bee many that can reaſon about, and deſcribe at large the paſſion of Chriſt, by the hower or day together, but know not the vertue of it, that he dyed onely for belieuers, and ſuch as repent, and can feele the death of ſinne in them: for the death of Chriſt, and vertue of his paſſion, doth worke a death of ſinne in the heart of euery belieuer, which death except we finde and feele in vs, wee doe not know the vertue of his paſſion. And this bee ſaid of the firſt maine and principall grace.

Of Faith.

SEcondly. Wee must examine our selues of our Faith, and this of necessitie, *For without faith it is impossible to please God*, Hebr. 11. 6. By this Faith we put on Christ, and feede vpon him spiritually in the Sacrament, *Iohn* 6. Wee are to eate the flesh and drinke the bloud of Christ, this cannot be done without Faith, by this we feede on the body of Christ; and by this wee drinke his bloud, that is, by faith we doe apply the merit of his death and passion to be ours.

We must heare examine whether we haue onely the generall Faith, which alone shall neuer saue vs, or whether wee haue also the speciall Faith, which is called sauing faith; whether we haue onely an Historicall or temporary faith; or whether onely a legall faith, neither of which alone can saue vs; or whether we haue also an Euangelicall Faith in the promises of the Gospell, that our part is in them, and that we can approoue vpon sound ground, that they belong to vs in particular, and so whether wee haue a true iustifying faith, by which alone wee must looke to be saued; which Faith vales we haue, we are not to dare to come to Gods Table. In this iustifying Faith sixe things are required, all which we must examine, whether we haue. First, a true vnderstanding and knowledge of God, and his will in his word. Secondly, a true consent and assent in the hart, that it is Gods word, & all most true. Thirdly, a profession of it. Fourthly,

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an approbation of it. Fiftly, an application of Christ vpon a ſound ground, to be mine and thy Sauiour in particular. Sixtly, a continuall declaration of our Faith, by the diligent and conſtant practiſe of good workes. Of all theſe I haue ſpoken at large in the Treatiſe of Faith: looke the place.

Againe, we muſt examine whether wee are not giuen too much to preſumption or deſperation, either of which are maine lets vnto Faith. We muſt trie our faith by the worke of it. 1. Towards God. 2. Towards our brethren. 3. Towards our ſelues. 4. Againſt ſinne, the world, and the Diuell. Whether towards God it hath wrought in vs. 1. Peace of conſcience. 2. Loue towards God. 3. Hope of ſaluation. 4. Boldnes to come to God 5. Confeſſion of his truth. 6. Obedience to God and his word. 7. Conſtancy in the faith and truth of Chriſt. Towards our brethren, 1. Mutuall concord in Religion. 2. Brotherly loue, that we can forgiue, forget, doe them any good, pray for them. Towards our ſelues, patience, reſt in God, ioy in afflictions, a deadly hatred of ſinne. Againſt the world and Satan, conqueſt, victory.

Of Repentance.

THirdly. We muſt examine our ſelues of Repentance, whether we haue laboured, and ſtill doe endeauour, to turne from all our wicked waies, and returne vnto God; or whether we doe not ra-

ther liue still in our sinnes, taking pleasure and delight in them, forgetting God, and forsaking him, and that daily; which if we doe, we are not fit for the Lords Supper.

In this Repentance wee must examine diuers things, to the end we may discerne the true Repentance from the false, and so approoue our Repentance to be sound. First, whether our Repentance be from the heart, in truth, and in vprightnesse; or whether it be not in outward shew onely, and in hypocrisie. Secondly, whether it be from the whole heart, or whether wee doe it not rather by peece-meale, and vse double dealing with God, and so haue double hearts, which God doth hate, *Psalme* 12. 2. 3. Thirdly, whether we returne from all our sinnes, or onely from some, liuing still in our maister sinnes, suffering them willingly to get the victory in vs. Fourthly, whether we repent euery day or no, because we sinne euery day; or whether it be not onely time-seruers, seeming onely to repent for a time, and afterwards returne a fresh to our former or new sinnes againe? Fiftly, whether we behaue our selues vprightly both before God and men, publikely and priuately; or whether we doe not rather seeme better than wee are, and so commit horrible and shamefull sinnes in secret?

Further, in Repentance we must examine our selues: First, for time past: Secondly, for time to come. For time past, first, whether wee haue acknowledged sinne to be sinne, and confessed them vnto God in the greatest manner, together with the

the due punishment for sinne, despairing in our selues, but not of the mercie of God in Christ. Secondly, whether we are truely humbled inwardly and outwardly in the sight and knowledge of our sinnes, being lowly in our owne eyes, and thinking basely of our selues by reason of our sins. Thirdly, whether we haue a godly sorrow for our sins, which bringeth forth repentance to saluation, neuer to be repented of, or rather a worldly sorrow which causeth death? Further, whether this sorrow causeth in vs, 1. a care, 2. clearing of our selues, 3. indignation, 4. feare, 5. desire, 6. zeale, 7. reuenge. Fourthly, whether we doe often call to God for mercie and pardon in Christs name, and for his sake, and neuer rest till we haue gotten some good assurance that all our sinnes are forgiuen vs; or whether we liue not rather in wretchlesse and carnall security? Fiftly, for time to come, whether wee haue a full purpose and resolution of heart to amend that which is amisse, and to come out of our wicked estate wherein we are by nature, and wherein wee haue liued, and that speedily; or whether we haue not rather a desire and a purpose to liue still in those sinnes which we haue formerly committed; if we haue, we are vnfit guests for God. Of this, looke at large in the Treatise of Repentance.

Of Loue, and Charitie.

FOurthly. We must examine how we stand towards our brethren, namely, in Charity: whether

ther we are in loue and charity with all men, whether wee freely forgiue all the world, euen as wee would haue God forgiue vs; whether we doe seeke reconciliation with men when offences are giuen, as Christ himselfe commandeth vs in his Gospell. *When thou goest to offer thy gift at the Altar, and remembrest that thy brother hath ought against thee, first goe and bee reconciled to thy brother, and then come and offer thy gift*, Math. 5. 23. So, when wee goe to the Sacrament, if we haue any thing against other, or they against vs, we must first labour for a reconciliation, and to be in loue and charitie with our neighbour, before wee dare presume to come to Gods Table.

We must examine whether wee doe not rather liue in hatred, in stomacke, malice, enuie, and such like, scorning to seeke any reconciliation, either because wee are richer, better learned, more wise than others, &c. as many will say, I scorne him, I am his better, and I will make him stoope to me. But let vs remember the example of *Abraham*, when as there was contention between his and *Lots* seruants, though *Abraham* were farre better then *Lot*, yet for loues sake, and peace and quietnesse, and to preuent the like contention betweene him and *Lot*, *Abraham* forgoeth his right, hee goeth first to *Lot*, and saith, *I pray thee, Lot, let there bee no strife betweene thee and me*, Gen. 13. 8. But where shall wee see the like practise now a daies? euery lack must be a Gentleman, and such start-vp Gentlemen, now a daies, they scorne euery one, though farre better than themselues, and who but they?

Tell

Tell them of reconciliation, of beginning first, making the first offer, they make a tush of it, as though it nothing concerned them, deriding & scoffing at all goodnes, and hating those that are better then themselues, both for place, birth, & ability; yea, and they will hate them, and who shall controule them? To such, (saith God) *What hast thou to doe to take my couenant, my Sacrament, into thy mouth, when as thou hatest to bee reformed?* Psalme 50. 16. Away with such from the Lords Table: hee forgiueth them that forgiue others, and loueth them that loueth others. And this be said of the Extension, how farre forth we must examine our selues, *viz.* in all our sinnes, and in all Gods graces, especially the increase of grace.

2. *Of the limitation.*

SEcondly. In the word (*himselfe*) wee consider the limitation, *viz.* how farre forth wee must not examine. Here we are to obserue, that euery one must examine himselfe, not another man; we must examine our owne waies, not other mens liues; wee must not neglect our owne selues, and prye altogether into the conuersation of others; this is a common thing, but let vs know, that such as marke others, accusing, iudging, and condemning others, censuring them, and excusing themselues, are themselues in a wofull case, except they speedily repent of it. Our Sauiour Christ speaketh plainly to such, and sharply rebuketh them. Thinke you

you (saith he) that those on whom the Tower in *Silo* fell and slew them, were greater sinners than all others, *I tell you nay, but except you* (who thinke so hardly of them) *repent, yee shall all likewise perish*, Luke 13. 4. 5.

Ob. But may we not examine others at all?

Ans. *Answ.* Wee must consider of men, either as publike persons, or as priuate. Publike persons may and ought to examine others. Thus the Minister is to examine his charge committed vnto him, *The Priests lips must preserue knowledge, and the people must seeke the Law at his mouth*, Mal. 2. 7. So, Parents and Maisters of Families, they ought to examine their children, and their Families, because these are publike persons. But one priuate person ought not to doe it to another, vnlesse by way of conference, to helpe, strengthen, and confirme our brethren, as wee are all bound to doe, *Luke* 22. 32. Thus wee are bound to be preseruers of the commandements of God in others, by giuing good counsaile, good example, by admonition, instruction, reproofe, and the like, as well as obseruers of them in our selues. So, likewise in the testimony of our obedience, to testifie our faith in the truth of God, wee are bound to giue an answere to all that shall aske vs, not being ashamed of Christ nor his word, 1 *Pet.* 3. 15. *Be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you, and that with meekenes and reuerence, hauing a good conscience, &c.* And thus much be said of the second poynt of examination, *viz.* what must be examined, that is, our selues.

Of

3. *Of the manner how we must examine our selues.*

IT is an vsuall and common practise of the most, to faile chiefely in the manner of performing of any duty vnto God, by reason of that ignorance which is in them, their vnderstanding being not enlightned, nor their iudgements enformed rightly in the truth. And as in all other duties, so chiefely in this examination of themselues, eyther being altogether ignorant what it meaneth; or else if they doe know it, in not performing it rightly: There are three sorts of examiners.

First, there are some, who examine themselues by themselues; following their owne reason, their owne waies, their owne humour: who happily an houre, or a day before the Sacrament, or in the very time of receiuing, doe thinke of their sinnes, and in examining of themselues, doe finde that they are sinners, and so much they will acknowledge in generall, but yet in a despairing manner as *Iudas*, or counterfeitly, pleasing themselues onely in this, that they did thinke of their sinnes, and call to minde, that they haue fallen into this and that sin, and that they are grieuous sinners: and this is their examination, and I feare mee, it is too common. Let all such know, they come short of the right manner.

Secondly, some examine themselues by others, as those who boast themselues in their owne supposed goodnesse, thinking none so good as they, proud

proud in their owne conceit; they are not so bad as a number are: and therefore thinke all this well with them. The proud Pharisee examined himselfe, saying, *I thanke God, I am not as other men are, extortioner, &c. nor as this Publicane*, Luke 18.11. So are a number, who doe Pharisaically examine themselues, they are not so bad as others, they are not whoremongers, drunkards, murtherers, theeues, lyers, &c. as others are, and heerein they please themselues. This is indirect examination.

Thirdly, others examine themselues by the word of God, which is the golden Rule, by which they measure themselues, as being the very touchstone to try them: herein they see, how they haue fallen, both by omitting the good therein commanded, as also by committing the euill therein forbidden: herein they see the remedies, and vse them, both for the attayning of God, as also for the auoyding of euill; and thus they bewaile their miserable state of life, being grieued for offending so good a God. They flye to God for pardon, going out of their selues: they condemne themselues for their sinnes, purposing and promising amendment of life, and this is the right examination.

But that none may deceiue themselues in this manner of true examination, let them obserue in it, these purposes following.

First, we must seriously consider, to what sinne we are most of all giuen; examining our selues, whether we haue laboured from time to time to subdue it, or whether we haue not rather let loose the

the reine vnto it, committing it greedily, and as it were, platting and deuiſing, how we might bring our wicked purpoſe to paſſe, for the compliſhing of that ſinne; and whether we haue not ſtill a purpoſe to commit the ſame againe, when we ſhall be tempted thereunto, as the manner of the wicked is; many will be content to rippe vp their leſſer ſinnes, but as for their maſter-ſinne, it is death vnto them to examine that ſinne, ſo yerre and deare it is vnto them.

Secondly, we muſt confeſſe this, and all other our ſinnes vnto God, and in confeſſing of them to aggrauate them, and make them as it were more great; acknowledging the wrath of God iuſtly againſt vs for our ſinnes, both in this life to come: deſpairing in our ſelues, though not of the mercy of God in Chriſt; and in confeſſing of them to be truly humbled with godly ſorrow, and throughly to be grieued that euer we haue diſpleaſed ſo mercifull a God, who done vs no wrong, but all the good that may be, whereas in iuſtice he might long ſince haue conſumed vs, and glorified himſelfe in euerlaſting confuſion.

Thirdly, we muſt ſet vp as it were a barre of iudgement, pleading guilty againſt our ſelues, iudging and condemning our ſelues, and euen giue ſentence againſt our ſelues, with ſighes and groanes which cannot be expreſſed. This iudging of our ſelues is the right examination, as the Apoſtle explaineth himſelfe, 1 *Cor.* 11. 28. & 31. *Iudge your ſelues*; and howſoeuer this be harſh, and irkeſome vnto fleſh and bloud, yet it is to be

put

put in practise. For better it is that we should iudge our selues, than that God should iudge vs; which God will neuer doe, if wee will truely iudge our selues, as the forenamed verse doth shew it. *Iudge your selues, and you shall not be iudged of the Lord.* Thus the Prodigall sonne iudged himselfe, saying: *Father, I haue sinned against heauen, and against thee, I am not worthy any more to be called thy sonne.* Thus did *Daniell*: *Vnto vs belongeth shame, and confusion of face iustly, and nothing else,* Dan. 9.

Lastly, in this, we must resolue for time to come, to amend our liues, and to sinne no more; we must promise, and be carefull to keepe this promise, and to vse all good meanes to auoid sinne; we must abstaine from all appearance of euill, 1 *Thess.* 5. It is common to promise, but lamentable to thinke what a number there are, who neuer performe it; *Vow and performe to the Lord your God*, Psalm. 1. *If thou make a vow, be not slacke to performe it, for better it is that thou make no vow, than that thou shouldest promise, and not pay*, saith *Salomon*. Eccle. 5.3.4. *Dauid* resolued with himselfe to performe his vowes, *I will pay my vowes vnto the Lord*, Psal. 116.16. So we must follow his example; when we seriously consider of our sinnes, confessing them vnto God, and condemning our selues for them, then wee must be humble suiters vnto God for pardon in Christ, promising that wee will neuer so offend GOD againe, and take heede to performe whatsoeuer wee haue promised, otherwise wee doe but deceiue our owne selues and

and make a mocke of God, and trifle away that pretious time which God hath giuen vs to exercise our selues in holy duties: Let vs alwaies beare in our mindes that saying, *Be ye not deceiued, for God will not be mocked*, Gal. 6. 7. and thus much of the manner.

4. *Of the time of our examination.*

The time of our examination is foretold.
1 *Euery Night and Morning.*
2 *In the time of Iudgement.*
3 *Vpon our death-bed.*
4 *Before the Sacrament.*

First, we must examine our selues euery night, when we goe to bed, and euery morning when we arise, how we haue spent the day and the night, what sins we haue committed against God, or men; what duties we haue omitted; whether wee haue striued that day more than before, against our speciall corruptions; whether we haue walked before God with an vpright heart, and inoffensiuely before men; whether we haue laboured to shew such a godly example of an holy life, as others thereby might be drawne to glorifie God; whether wee haue walked diligently in our vocation and calling, both generall and particular, painefully performing the duties of the same; or whether wee haue not rather spent the day and night in vncleanesse, in filthy lustes, in prophanenesse, in luxury and wantonnesse, in whoring, dicing, and drunkennesse, in euill example, in idlenesse, and the like: If we haue spent the time in the first maner, to

Gods glory, our owne good, and the benefit of our brethren; happy are wee, we may lye downe in peace at night, but otherwise, we can haue no peace of conscience. If we haue spent the time in the second manner, we are to bewaile the same, confessing it vnto God, iudging our selues for the same, purposing to take better heede the next day, and to walke more circumspectly; of this speaketh *Dauid. Examine your selues vpon your beds*, Psal. 4.

Secondly, wee must examine our selues in the time of iudgement, eyther generall vpon many, or particular vpon our selues: We are to search out the cause, which for the most part is sinne: Man suffereth for his sinne, *Lamen.* 3.39. The consideration whereof, will make vs loath and hate our sins, and moue vs to turne to God by repentance, and so preuent the iudgements of God: for the cause being removed, the effects will cease. But here is bewrayed that blockishnesse in men, that are neuer moued with the iudgements of God, be they neuer so many, neuer so great, but still goe on in sinne securely, running headlong to destruction: Of this examination speaketh *Ieremy*: *Out of the mouth of the most high, proceedeth both euill and good: why then is the liuing man sorrowfull? Man suffreth for his sinne; Let vs trye and search our waies then, and returne vnto the Lord*, Lamen. 3.38.39.40.

Thirdly, wee must examine our selues at the time of death; how wee haue liued all our life time; how wee haue spent our youth, our middle age, our old age; whether we haue remembred

bred our Creator in the dayes of your youth, *Eccle.* 12.1. or whether we haue not ſpent the ſame wholy in vanity, wantonneſſe, idleneſſe, prophaneneſſe, intemperancy, riot, exceſſe, drunkenneſſe, gluttony, vnlawfull ſporting and recreation, and the like; whereas our life is giuen vs as a ſpace of repentance, as Chriſt ſaith, *Reuel.* 2.21. whether we haue not delayed the time, and deferred our repentance, till middle-age, yea, poſting it off til old-age, liuing all this time ſtill in blindeneſſe and ignorance, and neuer leaue ſinne, till ſinne leaue vs. Oh the wretchedneſſe of theſe times, that for all the preaching, and paines-taking, many thouſands at forty, fifty, three-ſcore, foure-ſcore, yea, at an hundred yeeres old, ſhould be as ignorant of the ſtate of ſaluation, as the childe new borne, being as yet to ſeeke, what is knowledge, faith and repentance, and how they may be ſaued, whereas with good *Ioſiah*, they ſhould haue ſought the Lord when they were children, 2 *Chron.* 34.2. What ſhall become of ſuch? ſhal their old age, their ignorance, their want of learning, their fraile memories, and the like, excuſe them? No, no, there is no excuſe for them in the world to come, *Iohn* 15.22. Let ſuch then learne to weepe and houle for the time ſo miſpent, let them ſeeke to God for mercy, let them humble themſelues before God, let them ſend euen cartloads of praiers to God, in the name of Chriſt, let them doe it ſpeedily, leaſt the Lord take them away ſuddenly, and ſo they periſh for euer: and let all other begin betimes to ſeeke God while he may be found, labouring for grace, and

encreaſe of it, and that daily, *and working out their owne ſaluation with feare and trembling*, Phil. 2. 12. which grace God grant vs.

Fourthly. We muſt examine our ſelues before the receiuing of the Sacrament of the *Lords Supper*, and before we haue examined, we are not to preſume to pertake of it. *Let a man* (ſaith *Paul*) *examine himſelfe, and ſo let him eate. So*, that is, if he hath well examined himſelfe, and tryed himſelfe how hee ſtandeth in the grace and fauour of God, 1 *Corinth.* 11. 28. And this be ſaid for the time of our examination.

5. *Of the reaſons which enforce this examination.*

BEcauſe the dulneſſe and blockiſhneſſe of men is ſuch, that they are not eaſily mooued to the practiſe of any Chriſtian duties, but either neglect the ſame as nothing pertaining to them, or elſe performe them coldly, careleſly and ſecurely. Therefore I haue ſet downe ſuch forcible reaſons, whereby euery one may be ſtirred vp to the practiſe of this examination of himſelfe.

Firſt, becauſe without this examination we can neuer repent, and ſo be ſaued. Our Sauiour Chriſt exhorting the Church of *Epheſus* vnto repentance, he ſaith, firſt, *Remember from whence thou art fallen, and then repent*, Reuel. 2. 5. *Let vs firſt ſearch and trie our waies, and ſo returne to the Lord*, Lament. 3. 40. The Lord maketh a grieuous complaint againſt the *Iewes*, for the want of this examination,

mination, and consequently for want of repentance, and that in expres words, saying, *The longer they liue, the more obstinate they are, and will not be conuerted; and why? For I haue looked and considered, but there is no man that speaketh a good word, there is no man that repenteth, for they wil not so much as say, what haue I done?* Ier. 8. 5. 6. Signifying plainly, that the want of examination and calling themselues to account what they haue done, and how they haue liued, was the cause why they repented not.

Secondly, vnlesse wee examine our selues, wee eate and drinke vnworthily, and are guilty of the body and bloud of Christ by vnworthy receiuing, *Whosoeuer shall eate this bread, and drinke this cup of the Lord vnworthily, shall be guilty of the bodie and bloud of the Lord; Let a man then examine himselfe*, 1 Cor. 11. 27. 28. We shall be guilty of the body and bloud of Christ, by peruerting the right vse of the same, making no difference of the Lords body, but esteeming it as common bread. And these, *viz.* *Bread* and *Wine*, being signes of the body and bloud of Christ, looke what contumely is offered vnto the signe, redoundeth to Christ himselfe.

Thirdly, without this examination we eate and drinke our own damnation, being not rightly prepared, and by vnworthy eating. Wherefore, *Let a man examine himselfe, and so let him eate of this bread and drinke of this cup, for hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation*, 1 Cor. 11. 28. 29. In which place damnation signifieth iudgement or punishment tempo-

rall, as the words going before and comming after doe shew, and not eternall damnation in the life to come.

The godly and faithfull of *Corinth* did eate vnworthily, and this vnworthy eating is incident to the godly, who, for this are punished. For this, many are sicke, (saith *Paul*) whereas the wicked indeed pull vpon themselues damnation: not onely punishment temporall, but iudgement perpetuall, for they iudging not themselues, the Lord doth iudge them, whereas *if they would rightly examine their hearts, and iudge themselues, as the godly doe, they should not be iudged of the Lord*, 1 Corinth. 11. 31. *The godly are iudged*, that is, *chastened of the Lord, that they may not bee damned with the world*, that is, *the wicked*, Verse 32.

Fourthly, we must examine our selues, because otherwise we are vnfit to performe any seruice vnto God, as acceptable in his sight. We can neither pray aright, heare his word, partake of the Sacrament worthily as we ought, nor performe any part of Gods worship without this examination; but we must needs sinne against God in doing of them, with vnprepared hearts: but of this I haue spoken in their seuerall places. And thus much of the first part of our preparation before the receiuing of the Lords Supper, which consisteth in godly examination.

Of

Of Prayer, which is the second part of our preparation before wee come to the Lords Supper.

THe second thing to be performed before wee come to the Lords Table, is godly prayer. We must pray for our selues, and for others, that God would fit vs and prepare our hearts for this holy dutie, *for it is God which prepareth the heart*, Psal. 10. 19. Wee must pray for the pardon and forgiuenes of all our sinnes, both publike and priuate, open and secret, which wee haue examined our selues of, and found our selues guilty of; wee must pray to God to enlighten our vnderstanding in this holy Mistery, and to remooue from vs all the lets, and to helpe vs with all good meanes, by which we may be furthered to worthy receiuing. We must pray that God would guide our hearts in the right vse of the Sacrament, that we may so receiue it, as God hath appointed it should be, namely, that thereby our knowledge, faith, and repentance, may be further encreased, renued, and confirmed, the peace of a good conscience established, and our loue to others may be the more enlarged. We must pray likewise for others, that God would forgiue them, euen as we would haue God forgiue vs; by which we shall testifie our loue to our brethren, and reconciliation, without which wee must needes be vnfit guests for Gods Table, *Mathew* 5. And thus farre of the first poynt, *viz.* what wee must doe before wee come to the Lords Table.

2. *What we must doe in the time of receiuing, when we are come.*

IT is a common fault, the more to be lamented, that many comming to the Lords Table, come either for fashion sake, or else content themselues that they were there, being ignorant both of the Mistery it selfe; as also of the maine duties so seriously required at their hands, and so performing nothing aright, eate and drinke their owne damnation. The duties therefore in time of receiuing in generall, are these. First, to consider of the Analogie or relation of the parts of this Sacrament. Secondly, to performe those actions required, which are of two sorts; Inward, or Outward.

Of the first thing in time of receiuing.

FIrst, We must consider of the Analogie or Relation of the parts of this Sacrament. The parts of this Sacrament are two; First, the signe; Secondly, the thing signified. The signe visible, the thing signified, inuisible to the bodily eye, though seene with the eye of faith, whereupon this common definition of a Sacrament ariseth. *A Sacrament is an outward visible signe, of an inward inuisible grace.* The outward and visible signe in this Sacrament is, *Bread and Wine.* The inuisible thing signified in these is, *the bodie and bloud of Christ crucified*; his body compared to bread, his bloud to

to wine, according to that saying, *his bodie is meat indeed, his bloud is drinke indeed*, Iohn 6.55. Secondly, wee must consider of the Sacramentall actions. The Analogie or Relation of those two parts, stands thus. As the bread is made of the graine of Wheate, and wine is made of the Vine; so the body of Christ to the faithfull is made the spirituall bread of the soule, and his bloud who is the true Vine, is made our spirituall drinke, his bloud, not in his veines, but powred forth and shed for vs.

Secondly, as Wheate cast into the earth, if it dyeth doth bring forth much fruit, otherwise not. So the body of Christ being dead, and buried in the earth, did rise againe, and much profit, yea, infinite profit commeth to vs by the same, else not. *Quid enim eius natiuitas nobis profuisset, nisi & mortuus fuisset*; that is, For what had his birth profited vs, if he had not dyed, saith *Szegedin*?

Thirdly, as Wine maketh glad the heart of man, so the promises concerning Christ, applyed by faith, and sealed to vs in this Sacrament, doe greatly reioyce the soule of euery faithfull and true beliuer.

Fourthly, as the life of the body is sustained by bread, so is the soule by Christ. In a word, as bread driueth away hunger, strenghthē the body; distributed amongst many, is a sign of loue & concord; one bread is made of many grains; profiteth the hungry, not the ful-fed, is baked with the heate of fire; nourisheth not being looked vpon, but fed vpon; feedeth the body, not whole, but broken in pieces, and

and such like. Euen so, the body of Christ, that is, the merit and vertue of it, asswageth the hunger of the soule, strengthneth it; offered to all, is a signe of his vnspeakable loue; and we being many, are one mysticall body of Christ, it profiteth onely those that hunger and thirst after Christs righteousnes, it is baked as it were with the fire of affliction, and of his crosse and passion, and made fit meate for the soule, nourisheth the soule, being eaten vpon by the mouth of Faith, and feedeth our soules to eternall life, being slaine for vs belieuers.

Likewise; In a word, as Wine doth cheare vs, driueth away cold, heateth the body, maketh vs more ready in our businesse, maketh vs more secure and bold, more wise, driueth away the paleneſse of the face, and doth all this, not kept in the cup, but powred forth, and drunke of. Euen so, the bloud of Christ, that is, the vertue of it, doth cheare vp the discomforted soule, expelleth the coldnesse of loue and charity, heateth the soule, quickneth it to all good motions, and maketh it nimble to all good workes, it maketh vs secure and quiet before God in our consciences, voyde of all seruile feare, it maketh vs most wise in the confession and commemoration of Christs benefits: being applyed by faith, it turneth away and changeth the pale colour of the soule, which is pale through sinne, and feare of death, and this it doth by appeasing our consciences, and assuring vs of reconciliation with God, making vs to appeare faire and beautifull in the sight of God, that is, holy, righteous, iust, and acceptable. And this is the

Analogie

Analogie and similitude, of the signes, and the thing signified, which we must consider of, which is called the Analogie, in the properties & effects.

Secondly, we must consider of the Analogie or relation of the sacramentall actions. The sacramentall actions are of two sorts; first, of the Minister; secondly, of receiuers.

The externall actions of the Minister are in number foure; first, the taking of the signes, of bread and wine into his hand: and this action hath relation to the action of God, signifying his sealing of Christ to the office of Mediation.

Secondly, the Minister blesseth the signes, the bread and the wine, consecrating them, and setting them apart to holy vses. This action hath relation to the action of God, signifying the sending of Christ into the world, to worke our redemption.

Thirdly, the Minister breaketh the bread, and powreth forth the wine. This signifieth the bitter passion of Christ, his torments on the crosse, the feare whereof did make him sweat drops of bloud, and the sence thereof did make him cry forth, *My God, my God, why hast thou forsaken mee?* The Godhead hauing as it were withdrawne it selfe for a time.

Fourthly, the Minister doth distribute, and giue the bread and wine to all the receiuers. This signifieth the giuing of Christs body and bloud to all faithfull receiuers, offered to all, howbeit all that receiue the signes, receiue not the body and bloud of Christ, because they want faith to apply the vertue and merit of it to themselues. And this

is

is the Analogie of the actions of the Minister, which wee must consider of, in time of receiuing.

Herein, we are to note, that in considering of these things, we are within our selues, to consider of the greatnesse of our sinnes, which caused the bloud of the immaculate Lambe, the onely sonne of God, Christ Iesus, to be shed for vs, that so we beholding him, whom our sinnes nayled to the crosse, and made him sweat water and bloud, our hearts might melt within vs. Secondly, wee must consider of the infinite loue of God towards vs miserable sinners, who spared not his owne sonne, but gaue him to the death of the crosse for our sinnes, which should teach vs, to be enflamed with loue to God againe, and especially at this time to lift vp our hearts to God, inwardly praysing his holy name for this his vnspeakeable mercy. Thirdly, we must consider what an horrible thing sinne is, which nothing could doe away, but the bloud of Christ shed for vs, that in this consideration, wee should loath and hate our sinnes, resoluing neuer to commit such sinnes againe, and this grace the Lord grant vnto vs all, for Christ his sake. *Amen.*

The actions of the Redeemer which wee must consider of are two: first, the taking and receiuing of the bread and wine into his hand: secondly, the eating of the bread, and drinking of the wine.

First, the taking of the outward signes into his hand, signifieth the receiuing of Christ, and apprehending of him by the hand of faith: for faith

is

is the hand of the ſoule, whereby all prepared receiuers doe lay hold vpon Chriſt ſpiritually; I ſay, (prepared receiuers) becauſe others, who come vnprepared, doe not receiue Chriſt, they take the ſigne, but receiue not the thing ſignified; they want faith, without which it is impoſſible to pleaſe God, *Hebr.* 11. 6.

Secondly, the eating of the bread, and drinking of the wine, ſignifieth the eating and drinking of the body and bloud of Chriſt ſpiritually by the mouth of faith. To eate the body, and drinke the bloud of Chriſt, is nothing elſe, but to apply the merit of his death and paſſion to euery mans ſoule in particuler; that as verily as I am pertaker of thoſe outward ſignes, ſo verily, I am perſwaded that Chriſt his body was broken for me, and his bloud was ſhed for me, and for my ſinnes, and that by them I am nouriſhed to life eternall.

This application, the wicked and vnprepared doe want, and therfore they cannot be ſaid to eate and drinke the body and bloud of Chriſt, though they eate and drink the bread & wine; for through want of faith, being no members of the true Church, *they eate and drinke their owne damnation*, 1 Cor. 11. 29. Wherefore ſaith Saint *Auguſtine*; *Ille non edit corpus Chriſti, qui non eſt de corpore Chriſti*; that is, He eateth not the body of Chriſt, who is not of the body of Chriſt. And thus much of the outward actions of the receiuers which we muſt conſider of in time of receiuing, as alſo of the Analogy or mutuall relation both of the parts of this Sacraments, and the ſacramentall actions

actions, both of the Minister, and of the receiuers. And this is the first thing I propounded to be considered of in time of receiuing, the second now followeth;

Of the second maine thing in time of receiuing.

THe second maine thing in time of receiuing is, to know the seuerall actions required, and to performe them:

The actions of receiuers, are of two sorts. { *Inward.* / *Outward.*

Of inward actions.

FIrst, in time of receiuing, we must remember the death and passion of our Sauiour Christ, the vertue and merit of it, his bitter torments, in suffering the cursed death of the crosse for vs, and for our sinnes. Remember and call to minde his tender mercy, in taking pitie vpon vs miserable, wretched, and accursed sinners, who must needes haue perished, and beene damned soule and body for euer in Hell, had not Christ redeemed vs, and paid the ransome for vs. Remember his vnspeakeable, infinite, and incomprehensible loue, wherewith he loued vs, being the children of wrath, *Eph.* 2.1.2.3.4. Herein appeared his loue indeede, *that when we were enemies vnto him, yet he vouchsafed*

to

to die for vs, Rom. 5. 8. 10. Remember the greatneſſe of thy ſinnes, which cauſed this accurſed and painefull death; accurſed death, ſo it is written: *Curſed is euery one that hangeth on the tree:* yea, he was made a curſe for vs, to redeeme vs from the curſe of the Law, that the bleſſing of *Abraham* might come vpon vs, *Gal.* 3. 13. 14. A painefull death, for it made him ſweate water and bloud, yea, it made him crye out with a loud voice, *My God, my God, why haſt thou forſaken mee?* Matth. 27. 46. the Godhead hauing as it were withdrawne it ſelfe for a time. Remember againe thy ſinnes, which nothing could expiate or doe away, nothing could appeaſe the wrath of God for them, or ſatisfie his iuſtice, but the blond of the onely ſonne of God and Chriſt Ieſus, that moſt pure and meek, moſt innocent, vnſpotted, vndefiled, & immaculate Lambe of God, ſhed for vs. *O the deepeneſſe of the riches, both of the wiſedome, and knowledge of God*, ſaith Paul, *Rom.* 11. 33. So may we cry out, admiring and wondring at Gods loue. O the depth of the riches of Gods loue and mercy. It is moſt admirable, moſt wonderful. This duty *Dauid* maketh mention of, ſaying; *Remember Gods marueilous workes that he hath done*, Pſal. 105. 5.

This remembrance of Chriſt his death, with all thoſe circumſtances afore mentioned, muſt haue foure properties: It muſt be; firſt an humble remembrance; ſecondly, a powerfull and effectuall remembrance; thirdly, a perpetuall remembrance; fourthly, a thankefull remembrance.

Firſt, it muſt be an humble remembrance: The confi-

consideration of his death, and the grieuousnesse of our sinnes, and our miserable estate we were in, the punishment due vnto vs for sinne, both in this life and the life to come, which we had sure to haue beene pertakers of, had not Christ dyed for vs, must cause in vs a true humility of heart, whereby we doe thinke basely of our selues, and are lowly in our owne eyes, in regard of our owne vnworthinesse, and the great danger that we haue escaped through the death of Christ, we must be as it were abashed and astonished hereat. When men escape any great danger into which they were like to fall, in the remembrance of it they are humbled and amased, saying, good Lord, we may see what wee are, what a grieuous danger wee were like to haue fallen into, truely it had beene iustly for our sinnes; what a good God was this to deliuer vs? much more ought we then to humble our selues in the remembrance of our sinnes, and the mercy of Christ, and this both in thought, word, and deede. When *Ieremie* and the people were in affliction, and God had wonderfully deliuered them, at least from the power of danger, *Ieremie* breaketh forth in an humble thankefulnesse and thankefull humility, saying, *It is thy mercy O Lord that we are not consumed*, Lament. 3.

Secondly, this remembrance of Christ his death must be effectuall; First, toward Gods; Secondly, in our selues; Thirdly, towards our brethren. First, towards God, it must worke in our hearts a true and vnfained loue towards God, who gaue vs in vnspeakable loue his onely begotten Sonne to dye for

for vs, it must stirre vp in vs a faithful loue towards Christ, who vouchsafed to take vpon him our nature, to haue the burthen of our sinnes cast vpon his shoulders, who was wounded for our transgressions, who was beaten with many stripes for our sins, who healeth all our infirmities, redeemed vs from hell, and forgiueth vs all our sinnes, as it is at large, *Esay* 53. It must worke in vs a care & study to please God in all wel doing, to yeeld both passiue & actiue obedience vnto him in all things, and constantly to keepe all his commandements, which indeed is the proofe of our loue to Christ, *Iohn* 14.15. Secondly, it must be effectuall in our selues, the remembrance of the death of Christ must worke in vs the death of sinne, an hatred, loathing, and detestation of all sinnes whatsoeuer: it must worke the forsaking of sinne, which is the principall thing: it must worke in vs a true griefe of heart, that our sins should cause such an accursed death in Christ; as also a true inward shame of all sin whatsoeuer, this for time past. For time to come, it must teach vs to be more circumspect in our carriage, to resolue against sinne, auoyding all occasions of sin, abstaining from all appearance of euill, promising and purposing amendment of life, and performing all our purposes to that end made. Thirdly, effectual towards others; the remembrance of the death of Christ, and of our sins the cause of it, must worke in vs a mislike of sin in others, and not to communicate, or to haue any fellowship with the vnfruitfull workes of darknes, but to reproone sinne in others, to tell them of it, and conuince them of it, to re-

buke them, and suffer them not to sinne. This is plainely set forth at large, *Ephes.* 5. the first 12. verses. *Christ* (saith the Apostle) *hath loued vs, and giuen himselfe for vs, &c.* Verse 2. *And whereas before yee were in darknesse, yet now by Christ yee are made light in the Lord, therefore walke as children of the light, approuing what is pleasing to God*, verse 8. 10. there is the first step. And not onely doe ye so, but take heed of being partakers of other mens sinnes, there is the second step: but reproue sinne in others, there is the third step, *Verse* 11. It was the commendation of the Church of *Ephesus, it could not beare with them which were euill*, Reuelat. 2. 2. Lastly, we must be a meanes to draw others from sinne, considering the hainousnesse of it, and to moue them to loue God vnfaynedly, and to render most hearty thankes for his vnspeakable mercy, considering the greatnesse of it.

Thirdly, this remembrance must be perpetuall. We must not think of it onely at the present time, as many content themselues, and rest in doing so; *So often as yee doe it, doe it in remembrance of mee*, 1 Cor. 11. 25. *Ye shall shew the Lords death till hee come*, Verse 26. *The Lord hath done his marueilous workes, that they ought to be had in euerlasting remembrance*, Psalme 111. 4. Of all the workes of God, this wonderfull worke of Redemption by Iesus Christ, ought neuer to be forgotten, but continually to be thought vpon, that so wee may render continuall thankes to God as we are bound to doe, *Ephes.* 5. 20.

Fourthly, it must be a thankefull remembrance.

It

It muſt ſtirre vs vp to all thankefulneſſe, to praiſe, bleſſe and magnifie the name of God, for this vnſpeakable loue and mercy of his towards vs: but of this more afterward. This be ſaid of the firſt action, namely, the remembrance of the death of Chriſt, together with the ſeuerall properties of it.

But here note one thing by the way, that this remembrance is no matter arbitrary or of indifferency, which men may doe or not doe; but it is a matter of abſolute neceſſity, which euery one that will receiue worthily muſt performe. It is neceſſary for two reſpects. Firſt, in regard of Chriſt his owne commandement, who ſaith expreſly, *Doe this in remembrance of mee*, 1 Cor. 11. 24. 25. Secondly, becauſe it is a maine ground of our thankfulneſſe vnto God, without which wee can neuer praiſe the Lord for his benefits, eſpecially this chiefe benefit of our redemption by Chriſt. So ſaith *Dauid* moſt excellently at large, *My ſoule praiſe thou the Lord, and forget not all his benefits, which forgiueth all thy ſinnes, and healeth all thine infirmities, which redeemeth thy life from the graue, and crowneth thee with mercie, &c.* Pſalme 103. 2. 3. 4. 5. Here we ſee that *Dauid* made the remembrance of Gods benefits the ground of his thankfulneſſe.

Of the ſecond inward action in receiuing.

SEcondly. In time of receiuing wee muſt praiſe God, and giue thankes vnto him for ſending

Christ to worke our redemption. Our Sauiour Christ did so, *He gaue thankes*, 1 Cor. 11. 24. that is meant not onely of bread which he did eat with his Disciples, which Christ neuer eate without thankesgiuing, but he giueth thankes vnto his Father for his vnspeakable mercy towards mankind, and inestimable benefit of redemption, teaching vs all by his example, when we come to the holy communion, to acknowledge the exceeding loue of God, and to giue him most humble and hearty thankes. *Paul* did so, though then not in this time of receiuing, saying, *Thankes be to God, who hath giuen vs victorie, through our Lord Iesus Christ*, as 1 *Corinth.* 15.57. A most excellent speech, which ought neuer to be out of our mouths and hearts, so long as life remaineth.

This thankesgiuing must be *corde, ore, opere*, that is, in heart, in word, in deede. First, In heart; Our thankesgiuing for all good things (especially for this inestimable benefit of Redemption by the death of Christ) must be the speech of the soule, and of the heart, that is to say, wee must thanke God vnfaynedly. Good *Dauid* did so, in consideration of this and other benefits of God, saying, *My soule praise thou the Lord, and all that is within me praise his holy name*. Againe, *My soule praise thou the Lord*, Psal. 103.1.2. Here *Dauid* stirreth vp his soule to praise the Lord, so must we. So hee doth, *Psalme* 104. 1. and *Verse* 35. *Dauid* professeth *hee will praise the Lord with an vpright heart*, Psalme 119. 7. Secondly, In word; We must praise God with our tongue and mouth; and that wee may doe

doe this the better, we must prepare our hearts by a serious and deepe meditation of the passion of Christ. So saith *Dauid*, *O God my heart is prepared, so is my tongue, I will now sing and giue thee praise*, Psalme 108. 1. *I will praise thee, O Lord, among much people, for thy mercie is great aboue the heauens*, Verse 3. 4. And because we are vnable to lift vp our soules to God, or to prepare our selues thus, wee must therefore pray with good *Dauid*, saying, *O Lord, open thou my lips, that my mouth may shew forth thy praise*, Psalme 51. 15. Thirdly, In deede; We must shew our thankefulnesse by the fruits of it, we must testifie the same by all good signes and tokens outwardly; we must shew the same by our obedience, by keeping his commandements, by hearing his word with profit, by beating downe sinne and wickednesse; shew it also in our creations, in our singing of Psalmes, and other godly songs, in playing vpon instruments of musicke, which is the best vse of musicke, and in the whole course of our life and conuersation. *Dauid* often praised God vpon Instruments, and exhorteth vs to doe the like, in the last Psalme, *Praise the Lord in the sound of the Trumpet, praise him vpon the Viol, Harpe, Timbrell, Virginals, Organs, Cymball, lowd Cymbals, and such like*, as in other Psalmes.

Further, in this thankefulnesse these properties are required. First, it must be vpon a good and sound ground. Secondly, chearefull. Thirdly, gracefull. Fourthly, continuall.

First, it must proceede from a good ground, that is to say, from the sensible perswasion of Gods

goodnesse, bounty, loue, and mercy towards vs in Iesus Christ. It must be a sensible perswasion: we must finde and feele in our selues this loue, and apply vnto our selues the merit, vertue, and power of the death of Christ, that he died for mee, and for my sinnes, that he is my Sauiour and my Redeemer in particular. Without this sensible perswasion, and particular application, it is impossible to returne thankes to God for his loue. For this cause many come to the Sacrament, and partake of the outward signes, but for want of this ground, can giue no true thankes at all.

Secondly, this thankefulnesse must be cherefull. As the Lord loueth a cheerefull giuer, so he loueth a cheerefull thankes giuer. Wee must prayse God, not with the voyce only, but with the heart, and not with cold, nummed, and dead hearts, but with ioyfull and cheerefull hearts. And that we may doe this the better; we must labour for the ioy of the heart, to be rauished as it were with ioy, and that exceedingly, considering the wonderfull benefit that wee reape by Christ his death: and from this reioycing in the Lord, must proceede our thankfulnesse: thankesgiuing must alway concurre with ioy. Thus saith *Dauid, I will be glad, and reioyce in thee, and so sing prayses vnto thy name, O Lord most high*, Psal. 9. 2. *All the earth, sing ye loud to the Lord, sing, reioyce, and giue thanks*, Psal. 98. 4. *Enter into his courts with reioycing, and praise his name*, Psal. 100. 4. So saith *Iames, If any man be merry, let him sing, or giue thankes*, Iames 5. 13. Thus we must possesse our soules with ioy, and

and cheerefully praise Gods name.

Thirdly, our thankfulnesse must be gracefull; it must be such a kinde of thankfulnesse, as it may be pleasing, acceptable, and delightfull in the eares of God: it must not onely proceede from grace, but it must be performed with a grace. Saint *Paul* would haue all our speach, between man and man, to minister grace vnto the hearers, *Ephes.* 4. 29. much more ought our speech and talke with God, to be gracious and gracefull: For this cause saith *Paul, Sing, with a grace in your hearts, to the Lord*, Coloss. 3. 16. So we must sing prayses, and giue thankes to God with a grace. That this may be so, obserue these things; first, the heart and the tongue must both consent, and goe together in praysing God: there must be a mutuall harmony betwixt the soule and the tongue, the heart answering the voyce. Secondly, it must be done with knowledge and vnderstanding, with knowledge of the vertue of Christ his death, and with vnderstanding of the meaning of the mistery of the Lords Supper. So saith *Paul*, *I will pray with the spirit, and with vnderstanding also, I will sing with the spirit, and with vnderstanding also*, 1 Cor. 14. 15. Thirdly, it must be earnest and feruent in the eares of God; if eyther of these three be wanting it will be, a most disgraceful, distastfull, vnpleasant, and vnsauory sacrifice before God.

Fourthly, it must be continuall, so long as wee liue, we must daily praise God, for Christ, and our redemption by him; though chiefely in the time of the receiuing; for so long as we liue, at sun-

dry times, and often, we must partake of this Sacrament; and therefore wee must alwaies giue thankes alwaies, though not at all times. Thus did *Dauid*; *I will praise thee as long as life endureth, yea, as long as I haue any being*, Psal. 146. 1. Thus much of the second action.

Of the third inward action.

THirdly, in time of receiuing, there must be a discerning of the Lords body: for many eate and drinke vnworthily, *and eate and drinke their owne damnation, because they discerne not the Lords body*, 1 Cor. 11. 29. To discerne the Lords body is; first, to consider of the bread and wine, not as things common as they were before, but as consecrated and set a part to a most holy vse.

Ob. But saith the ignorant and weake Christian I can see no difference.

Answ. They are the same in substance, but not in vse. We must therefore distinguish these most precious signes of Christs body and bloud, namely *bread* and *wine*, from all other things; as being now exempted from all common vse, and to account of them more highly, and more honourably, considering the greatnesse of the price of the body and bloud of Christ, represented and signified by them; and esteeme of them, as the mistery of all other things most precious; looking vpon, and beholding Christ crucified, spiritually, with the eye of faith, as we doe behold these signes with the bodily

bodily eye; and thus much the Greeke word, Διακρίνειν, signifieth, to discerne, to iudge of, or betweene, to distinguish, to seuer, exempt, &c. Secondly, we must come vnto the Lords body, I meane, the signes of the Lords body and bloud, as vnto misticall meate, not carnall, as vnto a diuine and holy banquet, not prophane or common, and so to vse these signes with all warinesse, deuotion, and godly circumspection, and to take heede of prophaning of them, through ignorance, vnbeliefe, impenitency, vncharitableneſſe, immodesty, vncleanneſſe, irreuerently, indiscreetly, carnally, superstitiously, &c. We must bring with vs without faile, knowledge, faith, repentance, in respect of God, and true, vnfained, and sound hearted loue, and charity towards our neighbour: we must vse it with all godly reuerence both inward and outward; and take heede: I say againe, take heede of comming in our sinnes, without the forenamed graces; especially the graces of true sanctification; if we come in our sinnes, wee must needs mingle the holy mystery with our sins, and so most impudently, and most wickedly prophane the same, and in so doing, we shall, will we, nill we, we shall, I say, smart for it, and feele most seuere punishment, not onely in this life, but most of all in the life to come, both in soule and body for euer, for so grosse and horrible a prophanation. Thirdly, we must feed vpon Christ by faith as verily as we, that bread and wine, doe eate and drinke with the mouth of our bodies; that is, euery one in particular, must apply vnto himselfe Iesus Christ, with all his merits

rits and benefits of his passion; that they are proper, and doe belong to mee, and thee in particular, and that my part is in them, and that I verily am one whom Christ hath redeemed from hell, and assuredly will saue me at the last day. Whosoeuer doth not thus come to the Lords table discerneth not the Lords body, that is, as an holy thing, from a common and prophane: but eates and drinkes his owne damnation.

That we may thus rightly discerne the Lords body, we must remoue all lets and impediments, which may, and indeede doe hinder many, and so vse all the contrary meanes, and helpes.

Of the lets to be remoued, and meanes to be vsed, that we may discerne the Lords body.

I. Let.

THe first Let is, impotency, that is, an naturall weakenesse in the minde, whereby a carnall and naturall man, is not onely vncapable of the things of God, but he is altogether vnable, and vnfit to discerne of the mysteries of Christ; nay, he cannot perceiue them; I say againe, he cannot; it is impossible, as *Paul* affirmeth, saying; *The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neyther can hee know them, for they are spiritually discerned*, 1 Cor. 2.14 *We are not able or fit to thinke one good thought, as of our selues*, 2 Cor. 3.5. And no maruell, seeing we are by nature, *dead in sinnes and trespasses*, Ephes.

phes.21. Euen as a dead man cannot moue, see, or discerne any thing, nor performe any bodily action. So a naturall man, dead in sinne, cannot see, perceiue, or discerne any thing spirituall, nor performe any spirituall action, pleasing or acceptable vnto God.

The meanes that must be vsed against this let, is threefold. First, we must labour to come out of that state of life in which we stand by nature: for so long as we remaine in that state, we cannot discerne the Lords body, we cannot iudge aright of it, wee cannot vnderstand the meaning of that holy misterie, but must needes most horribly prophane it: howsoeuer wee may thinke of our selues, that wee are wise, and haue knowledge enough, yet wee are like the wicked Gentiles, being as yet naturall, wee are starke fooles, as *Paul* sayth, *Roman.*1.22. Wee are like the *Laodicians*, we thinke our selues wise and rich, and yet are miserable, poore, wretched and blinde, *Reuel.*3.17.

Secondly, we must labour earnestly for the spirit of God, to sanctifie, regenerate, and to direct vs; for it is the spirit that doth enlighten vs in the truth. *God reuealeth his misteries vnto vs by his spirit, which searcheth the deepe things of God*, 1 Cor. 2.10. *the spirit knoweth the things of God*, ver. 11. *and the spirituall man discerneth all things*, Vers.15. And whereas we are impotent, weake, and vnable by nature, to discerne any thing of God, yet, *the spirit helpeth our infirmities*, Rom.8.26. *The holy Ghost shall teach vs all things*, Iohn.14.26.

Thirdly, Wee must vse often and hearty prayer vnto

vnto God, most earnestly desiring him to teach vs the meaning of those things which by nature we are not able to attaine vnto: wee must pray vnto him to enlighten our vnderstanding, to informe our iudgements, to sanctifie our affections, to regenerate our wils, and to open the eyes of our mindes, that wee discerne the things of God. Thus doth *Dauid* that great scholar often in the Psalmes, especially, *Psal.* 119. he prayeth often to God to quicken him, to grant vnderstanding, to teach him his statutes, to direct him in his truth; more particularly; *Open mine eyes O Lord, that I may see the wonderfull things of thy Law*, Ver. 18.

II. Let.

THe second Let is Ignorance; Ignorance as I haue shewed before, is, *the mother and cause of destruction*, as in *Hos.* 4. 6. 2 *Thess.* 1. 8. It is an hindrance to true faith, whereby we can discerne aright of the Lords body; *How shall we beleeue of him, of whom we haue not heard?* Rom. 10. 14. And it is a cause of blindnesse and errour, and of wrong iudgement in the matter of God. It is a cause of the darkenesse of our vnderstanding, and blindenesse in our iudgements, by reason whereof, it is impossible to discerne the Lords body. This is proued plainely by *Pauls* saying; *The wicked Gentiles had their vnderstanding darkned, and were strangers from the life of God, through their ignorance*, Ephes 4. 18. Where we see, that ignorance is a maine let that hinders vs from vnderstanding and discerning the misteries Christ.

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The meanes against this let, is threefold; first, to consider seriously, and with deepe meditation of the punishment and iudgement of God against ignorance; *The Lord will come in flaming fire, and render vengeance to all those that are ignorant and know him not*, 2 Thess. 1.8. *They shall be punished with euerlasting perdition and destruction in hell.* Verse 9. which though they will not now beleeue, yet hereafter they shall feele the smart of it in most woefull, dreadfull, fearefull, and terrible manner; for, *all excuse is taken away*, Iohn 15.22.

Secondly, we must be conuersant in the word of God, we must search the Scriptures, what is Gods will there, what is the meaning of this and that mystery; we must compare Scripture with Scripture, and from thence we shall gather true knowledge: *For the whole Scripture is giuen by inspiration of God, and is profitable to teach and instruct in righteousnesse.* 2 Tim. 3.16. If we are ignorant of the mystery of the Lords body, that we cannot discerne it, we know not the meaning of it, it is harsh vnto vs, and seemeth hard: O then search the Scriptures, *Let the word of God dwel in vs plenteously, in all wisdome*, Col. 3.16. Search the Scriptures, and they will teach thee, and informe thee in the truth, *and they are able to make thee wise, euen vnto saluation, through faith in Christ.* 2 Tim. 3. Vers. 15.

Thirdly, we must labour to haue recourse vnto godly Ministers; euery Parish to their owne Minister; to conferre with them and learne of them what is the meaning of this and that in holy Scripture: *For the Priests lips must preserue knowledge, and*

and to him the people must resort, Malachy 2.7. And if hee be vnlearned, vnskilfull, ignorant, as many in these daies are, then we must goe to other godly Ministers, who can instruct vs in the truth. This is a duty of great weight and moment, yet where almost shall wee see people practise it? but they are conceited of a little superficiall knowledge, proude, wilfull, and scornefull, scorning their Minister, and so no marueile though they liue in palpable ignorance.

III. Let.

THE third let is hardnesse of heart. The Lord giueth vs his Word, his Ministers to teach vs the meaning of it, but because of the hardnesse of many mens hearts, they liue in darkenesse, and walke in darkenesse, and cannot see or discerne what is the meaning of this holy mistery, because darkenes hath blinded the eyes of their vnderstanding: this darkenes, and blindnesse, I say, proceedeth from hardnes of hart. *Their vnderstanding is darkened through their ignorance, because of the hardnesse of their hearts*, Ephes.4.& 18. verse. God giueth vs space to repent, but we repent not, *Reuel.*2.21. If wee repent not, wee can neuer discerne the Lords body. But what is the cause many repent not? nothing so much as their hardnesse of heart: *Thou through the hardnesse of thine heart, canst not repent*, Rom.2.5. This hardnesse of heart is three-fold. 1. Naturall. 2. Wilfull. 3. Diuine.

Men

Men naturally haue their hearts hardened, afterwards they grow wilfull, they will harden them, and then it is iuſt with God to ſmite them more and more with hardneſſe, not that God doth infuſe hardneſſe of heart into any man, but that by withdrawing and withholding his grace, hee ſuffers them to goe on in their ſinnes, and ſo to grow more hardened. This is a wonderfull great let to the diſcerning of the Lords body.

The meanes againſt this let, is in briefe, foure-folde. Firſt, to take heed of all occaſions of it; as namely, cuſtome in ſinning: ſinning againſt knowledge, and againſt conſcience: continuance in any one ſinne, delighting and pleaſing our ſelues in ſinne: carnall ſecuritie, contempt of the Word and Goſpell, and ſuch like.

Secondly, wee muſt ſuffer the word of God to take place in vs: wee muſt willingly, and with an earneſt deſire, heare and read the ſame: wee muſt be willing to be reformed by the Word, and to frame our liues according to it; and by this means through Gods bleſſing, our hard and ſtony hearts ſhalbe ſoftned & mollified: *for the Goſpell is the power of God to ſaluation, to all that beliene*, Rom. 1. 16.

Thirdly, wee muſt vſe godly prayer vnto Almighty God, that it would pleaſe him to take away from vs our hard and ſtony hearts, for it is God onely that can doe it, and yet wee are not exempt from vſing the meanes. *I* (ſayth God) *will giue you a new heart, and a new ſpirit. I will take the ſtony heart out of your body, and I will giue you an heart of fleſh*, Ezek. 36. 26. 27.

Fourthly,

Fourthly, wee must take heed of the subtill sleights and temptations of Sathan, and resist them in the beginning; and beware of the deceitfulnesse of sinne, from whence springeth hardnesse of heart, for the deuill tempting vs to euill, hee maketh vs beleiue that it is no sinne, or not so dangerous: then hee stealeth subtilly vpon vs, by little and little, till he bringeth vs to a consent; then hee flattereth vs, and maketh vs delight in it, euen in our owne bane; then when wee haue once a delight, wee grow to a custome, and being come to a custome, we thinke it necessary to sinne, we had as liefe haue our hearts pulled out of our bodies, as our beloued sinne out of our bosome. O, it is so sweet and pleasant, as we thinke: O, it is so neare and deare vnto vs, that speake the Minister what he will, wee cannot, nay, wee will not leaue it, nor forsake it; yea, the more it is spoken against, the more wee are resolued to commit it, louing and embracing it, because it beguileth vs, and seemeth pleasing to our corrupt nature, but hating God and his word, and his Ministers who speake against it, and thus being deceiued through sinne, we become hardned in our hearts. Therfore saith the Apostle, *Exhort one another daily, while it is called to day, least any of you be hardned, through the deceitfulnesse of sinne.* Heb. 3. 13.

IIII. Let.

THe Fourth Let is an vnregenerate will, and vnsanctified affections; as lust, pride, hatred, euill concupiscence, and such like: where these raigne,

raigne, it is impossible to know, discerne, and iudge aright of Gods will, or of his Misteries. The Lord in mercy doth offer vs the knowledge of these holy things, he would faine haue all sorts to come to the acknowledging of the truth, 1 *Tim.* 2. 4. But our wills are vnregenerate, obstinate, peruerse, and froward, we will not know them, nor discerne them, we will not submit our wills to Gods will, *we will not heare the voyce of the charmer, charme he neuer so wisely,* Psalme 58. 5. *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent vnto thee, how oft would I haue gathered thee together, euen as an Henne gathereth her chickens vnder her wings, and yee would not?* Mathew 23. 37. *I would* (saith God) *yee would not,* here was an vnregenerate will. The woman tolde the Prophet *Ieremy* flatly to his face, *That they would not heare him speake in the name of the Lord, but they would follow their idolatrous course, and offer sacrifice to the Queene of Heauen,* Ier. 44. 16. 17. Here was not onely an obstinate will, but vnregenerate affections; they were proud, haters of God and his Prophet, and followed their owne filthy lusts. Thus the simple women, *laden with sinne, and diuers lusts, were euer learning, but neuer able to come to the acknowledging & discerning of the truth,* 2 Tim. 3. 6. 7.

The meanes against this Let, is two-fold. First, to deny our selues, to renounce our selues with all that we haue, our will, reason, and iudgement, as also all corrupt affections, and to submit our selues wholly vnto Gods will in all things, and willingly

to accept of his offer, embracing the same with all greedinesse, and to obay his word with all vprightnesse, which is the ordinary meanes to bring vs to the discerning of the truth in Gods matters, and withall *to abstaine from all filthy lusts, for they fight against the soule*, 1 Pet. 2. 11.

Secondly, we must often call vpon God with all feruency, earnestly desiring him to guide and direct vs so by his holy spirit, that we may be able to resist all filthy lusts, and to seeke his will reuealed in his word, and so to doe the same studiously and zealously, that he will regenerate our wills, and sanctifie our affections, and enlighten vs by his word; that so making his word the man of our counsell in all things, wee may rightly acknowledge the truth, to Gods glory, and our endlesse comfort, happinesse, and felicity in Christ Iesus.

V. Let.

LAstly. We must take heede of the custome of sinning, *A customable sinner can not doe good*, Ierem. 13. In a word, we must shake off the sinne of vnbeliefe, impenitency, carnall wisedome, presumption of our owne knowledge, pride and vainglory, forgetfulnes of God and his word, and such like; all these are great lets to the knowing and discerning of the Lords body. Vnbeliefe is blinde, and causeth blindesse, and we must needs *doe ignorantly, through vnbeliefe*, 1 Tim. 1. 13. *Who so is an vnbeliever, his soule is not right in him*, Habacuc 2. 4. Impenitency also blindeth vs, for so long

as

as wee liue vnconuerted, wee are carnall and naturall, and *so not able to discerne the things of God*, 1 Cor. 2. 14. Yea, in the state of impenitency before conuersition, *wee are without Christ, aliants from the Common-wealth of* Israell, *strangers from the covenants of promise, having no hope, and without God in the world*, Ephes. 2. 12. This being so, it is impossible that an impenitent person should discerne the Lords body. Carnall wisedome cannot possibly discerne it, for it is *enmity against God, it is not subiect to the Law of God, neither can be, and they that are in the flesh, cannot please God*, Rom. 8. 7. 8. Presumption also, hindreth vs, for when men shall presume that they know all things, and so grow selfe-conceited that they are wise, *they become starke fooles*, Rom. 1. 22. Pride also is a great let, *for God resisteth the proude, but giueth grace to the lowly*, 1 Pet. 5. 5. *And hee teacheth the humble his waies*, Psalme 25. 8. Forgetfulnes of God and his word, is a great impediment, *Hee that forgetteth God is in the state of damnation, and shall be turned into hell*, Psal. 9. 17. *And he that is a forgetfull hearer, is like a man that beholdeth his natural face in a glasse who going his way immedintly forgetteth what manner of face he hath*, he is as good neuer a whit as neuer the better, *Iames* 1. 23. 24. By this meanes he can neuer attaine to knowledge and *Faith, which comes by hearing*, Rom. 10. 17. without which two, he must needes be ignorant and blinde, discerning nothing. And thus much be said of the third inward action, namely, of discerning the Lords bodie, together with the seuerall lets and hinderances

of it, and the meanes against those lets. I haue beene somewhat tedious in this poynt, which I would not haue beene, were it not a poynt very profitable; or had I seene any to haue gone before me in the same path. The Lord of his mercy blesse it vnto me, and all his children, through Christ. *Amen.*

Of the fourth inward action.

LAstly, there must be an annuntiation of the death of Christ, that is, a shewing forth of the Lords death, *For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lords death till he come*, 1 Cor. 11. 26. This duty is partly inward, partly outward: It consisteth in inward application and godly meditation, and in outward celebration and publike declaration. There must be first a godly meditation of three things. First, of the wrath and iustice of God against sinne. Secondly, of the greatnesse of sinne, which nothing could doe away but Christs death. Thirdly, the mercy and loue of Christ in dying for vs, to redeeme vs from so great wrath. Now vpon this meditatiõ euery one must particularly apply vnto himselfe, Christ, with all his merits and benefits of his death and passion, that they belong to him in particular, that Christ hath appeased the wrath of God for my sinnes, that he hath fully satisfied the iustice of God for my sinnes, that he hath taken away the guilt and punishment of my sinne, that in loue vnspeakable he dyed for mee, and that verily I looke to be saued

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onely by and through him. Vpon this beliefe and full perſwaſion we muſt make open profeſſion and confeſſion of Chriſt, and of his loue: wee muſt declare it vnto the world, ſpeak of it with praiſe, talke of it vnto others, and tell them what wonderfull things the Lord Chriſt hath done for wretched and ſinfull man, and for me in particular: we muſt publiſh it abroad, celebrating and ſetting forth his death, to the glory of his name, and the ſtirring vp of our ſelues and others to thankefulneſſe, this muſt be ſo long as we liue, in health and ſickneſſe, in proſperity and aduerſity, in life and death, and that from generation to generation, euen till Chriſt come, and this is to ſhew the Lords death. It is not then ſufficient to beleiue inwardly theſe things, but there muſt be a continual declaration of them vnto others, *For with the heart man beleueth, and with the mouth confeſſion is made vnto ſaluation.* Rom. 10. 10.

This duty is plentifully ſet forth in holy Scripture; & enioyned as a duty of great moment, and abſolute neceſſity, which whoſoeuer doth neglect, doth groſſely abuſe the holy Supper, *Come* (ſaith *Dauid*) *and hearken, all ye that feare God, and I will tell you, what the Lord hath done for my ſoule,* Pſal. 66. 16. *I will declare thy name vnto my brethren, and praiſe thee in the middeſt of the congregation,* Pſal. 22. 22. *The mouth of the righteous will be talking of wiſedome,* Pſal. 37. 30. *I haue declared thy righteouſneſſe in the great congregation, I will not refraine my lips, O Lord thou knoweſt, I haue not hid thy righteouſneſſe within my heart, but haue declared*

thy truth and thy saluation, I haue not concealed thy mercy and truth from the great congregation; Psalm. 40.9.10. *I will make thy name to be remembred throughout all generations, and so the people shall giue thankes vnto thee, world without end*, as Psalm. 45.17. By all these places, we may plainely see, the necessity of this duty; it was *Dauids* practise, his example must be our instruction. And thus much of the inward actions, which must be performed in time of receiuing.

Of the outward actions in time of receiuing.

FIrst, we must take the bread and the cup into our hand; so saith our Sauiour Christ by expresse commandement, *Take, eate*, 1 Cor.11.24. And so the minister is to breake the bread, and giue it into the hand of the receiuer. This confuteth that foolish, & most absurd practise of the Papists; who dare not be so bold to touch the bread with their hand, neyther are the Lay-men suffered to take it into their hand, but they must kneele downe, and adore the bread, and gape with their mouth wide open, then the Priest he playeth, ka, kob, and puts the bread into their mouthes. What is this else but to crosse Christs institution, and most grossely to depraue the same? Indeed, this I take to be lawfull, that the Minister may doe this, if the party receiuing, hath no hands, as some men haue not.

Secondly, we must eate the bread, and drinke the wine; so saith Christ; *Take, eate*, we must eate it with our teeth, chewing it; and so being so eaten, and

and chewen with our teeth, to receiue it downe into our bodies. This condemneth that the disordered course, and superstitious practise of those who receiuing the bread, neuer feede vpon it, nor chew it, they doe not eate it, but swallow it downe whole; this is also contrary vnto Christs institution, who bids vs eate it. This their practise, as it tends to superstition, so it sauoureth of most grosse and palpable ignorance in this holy mystery. These are the two especial outward actions, which Christ commanded in his institution; in the performing of which, we must vse all Godly reuerence, modesty, and humility, least we eate and drinke vnworthily. Thus much be said to shew what we must doe in time of receiuing.

What we must doe after we haue receiued.

IT is a common fault, as any is, that men hauing beene partakers of the Sacrament, they rest in the thing done, neuer regarding what is afterward to be performed, and so indeede, not one among many, doth know what is required, and therefore performe nothing; Onely this is their generall saying, we must not play on this day, we must not vse our recreations and sports on this day, because we receiued, when as in the meane time, they like ignorant sots, know not what they say, nor whereof they affirme. Some thing it is that swims in their braine, but what it is, they should doe they know not; *They haue a kinde of zeale, but not according to knowledge*, Rom. 10. 2.

First, therefore, we must labour to feele in our selues, three sound fruits of the Sacrament receiued. First, the death of sinne, that wee doe more and more daily die vnto sinne, and that sinne doth die in vs; that we feele a daily weakning of the power of sinne in our mortall bodies; a mortification of the old man of sinne; and of the deedes of the flesh; a quickning in the spirit, and a rising daily vnto newnesse of life; continually studying holinesse and piety: and practising all good works, both towards God, our selues, and others. He that findeth and feeleth not this fruit, may well conclude, that he hath reaped eyther little benfiet, or none at all by the Sacrament. Secondly, wee must feele the encrease of grace, that our faith is more and more confirmed; our knowledge more encreased, our repentance renewed, our loue more enlarged, the peace of our consciences more established, and our consciences more quickned to the performance of all holy duties, both towards God and men. Thirdly, we must feele in our selues, that we haue an hatred of sinne, a loathing and detestation of it, a true humiliation of heart, a godly sorrow and griefe of heart, and an inward shame for sinne, and that we are fully resolued for time to come, to amend our liues, to become new creatures, and to sinne no more as we haue done.

Secondly, we must be carefull to performe that in our life following, which before in our preparation we promised to God: we must labour to obey him more chearefully, and serue him more vprightly; and take heede of a relapse into sinne, com-

committing ſinne a freſh: we muſt take heede of defiling our ſelues againe, being now cleanſed, and waſh with the bloud of Chriſt, but labour to watch ouer our ſelues, to keepe our ſelues vnſpotted and vndefiled, both before God and the world, and to ſerue God in holineſſe, it being the end of our redemption. *Luke.*1.74.

Thirdly, we muſt meditate, and conſider with our ſelues, where we haue beene, and what wee haue done; and remember that this Sacrament is a Seale, eyther to ſeale a bleſſing, if we receiue worthily, or a curſe, if vnworthily. Thinke then with thy ſelfe: haue I now receiued worthily? haue I prepared my ſelfe by examination and prayer? haue I brought with mee, knowledge, faith, repentance and charity? haue I behaued my ſelfe in receiuing as I ought? Truely, I finde to my comfort, that I haue in ſome good meaſure. O reioyce, comfort thy ſelfe, & be thankeful to God: thou haſt ſealed to thy ſelfe a bleſſing; but haſt thou receiued vnworthily? truely, then feare; for thou haſt ſealed to thy ſelfe a curſe. So therefore vnto God with all ſpeed, bewaile thy ſin, confeſſe it before God, call vpon him earneſtly, & begge hard for pardon, and neuer be at quiet, till thou art aſſured of the forgiueneſſe of it; and come no more ſo to Gods Table.

Laſtly, we muſt euery day thinke of the mercy of Chriſt, and of his loue towards vs: and in conſideration of it, we muſt render daily thankes and praiſe, not onely in time of receiuing, but euery day; *Sing praiſes vnto the Lord, and giue thankes in remembrance of his holineſſe*, Pſal.30.4. We muſt alſo

also shew forth continually the vertue of Christ his death, it being the end of our redemption by him; I say continually: not to talke of it at the present time, but in remembrance of it, to doe it daily. *We are a people set at liberty, that we should shew forth the vertues of him who hath called vs out of darkenesse into his marueilous light*, 1 Pet. 2. 9. And hee that hath done this, is Christ alone. It is he that hath laid downe his life for vs. It is hee, in whom we are elected, adopted, redeemed, and set at liberty, from hell, death, and condemnation. It is he, that hath paid the ransome for vs; and shed his most precious bloud for vs, and hath giuen his body and bloud to be our spirituall meate, and drinke, nourishing vs to eternall life; which loue he hath not onely shewed, but hath giuen vs his holy spirit to assure vs thereof, and his Sacraments, to seale the same vnto our soules and consciences, to our endlesse and euerlasting comfort. To this Christ therefore, our alone and blessed Sauiour, together with God the Father, and the holy Ghost, be ascribed of me, and of all his children, from the ground of our soules, all glory, honour, power, praise, and thankesgiuing from this time forth and for euermore. *Amen.*

FINIS.

A ſhort Catechiſme collected out of the whole worke, contayning ſummarily, *all the principall points handled in the* ſame: neceſſary not onely for Children, but alſo for the ignorant ſort, giuing a great light vnto all that ſhall read this Booke, who briefely vnderſtanding *the principall heads, may read at large with more profit.*

Queſtion.

WHat is the moſt principall and chiefeſt thing, that euery one ought to haue moſt regard of?

Anſ. To know certainly how to be ſaued.

Queſt. *But may a man aſſure himſelfe in this life, that he ſhall be ſaued in the life to come?*

Anſ. He may and muſt doe ſo, vpon iuſt ground, if euer hee looke to be ſaued.

Queſt. *Is it not lawfull to doubt of our ſaluation?*

Anſ. To hold it lawfull, is a papiſticall and diabolicall opinion.

Queſt. *But how ſhall a man know that he is one, who ſhall be ſaued?*

Anſ. If he can approue himſelfe to be one whom Chriſt hath redeemed.

Queſt. *How ſhall I know that Chriſt died for me, and redeemed me in particular?*

Anſ. If I can finde in my ſelfe that I haue, firſt, a true faith in Chriſt; ſecondly, true repentance for all ſinne.

Queſt. *Did Chriſt die onely for beleeuers and true penitent perſons?*

Anſ. Yes vndoubtedly, and moſt certainly he that is not ſuch an one, Chriſt neuer died for him, nor redeemed him.

Queſt. *What ſhall wee ſay to all thoſe places of Scripture, which affirme that Chriſt died for all?*

An

Anſ. It is not meant generally, for euery particular perſon, but reſtrictiuely, for all ſorts of people, that is, for beleeuers of all ſorts, both of Iewes and Gentiles.

Queſt. *How ſhall I proue yet more fully, that Chriſt hath redeemed me?*

Anſ. Becauſe I am one of the Elect, whom God hath choſen to ſaluation.

Queſt. *But are all that are elected, redeemed by Chriſt?*

Anſ. Election is two-fold: firſt, Eternall; ſecondly, Temporall, all that are eternally choſen, vſing the meanes of ſaluation, are redeemed by Chriſt. Temporall election is two-fold; firſt, of ſome out of the world into the Church; ſuch are redeemed; ſecondly, of ſome vnto a certaine office, all ſuch are not redeemed.

Queſt. *How ſhall I know that I am a true elect childe of God?*

Anſ. By three infallible notes of Election.

1. Vocation or calling.
2. Iuſtification.
3. Sanctification.

Queſt. *Are all that are called, elected?*

Anſ. All that are inwardly and effectually called, are elected; but many are called onely outwardly, few ſuch are choſen.

Queſt. *How may I proue my vocation and calling?*

Anſ. If I can finde, that through the myſtery of the word, ſeconded and made powerfull by the ſpirit, I am quite altered and changed from my former euil life, and haue attained to faith and repentance.

Queſt. *By what ſignes may I proue my Iuſtification?*

Anſ. By theſe foure following.

1. A true loue towards God.
2. An inward peace of conſcience.
3. Comfort and reioycing in troubles.
4. Sanctimony, and holineſſe of life.

Queſt. *What be the ſignes of ſanctification?*

Anſ. They are in number foure.

1. A ſeparating and purging our ſelues from wicked men, and bad company.
2. An vpright heart towards God and men.
3. A conſcionable hearing of Gods word.
4. A conſtancy, and perſeuerance in the practiſe of holy duties.

Queſt. *How ſhall I further know that I am the childe of God?*

Anſ. By theſe markes & tokens.

1. By the teſtimony of Gods ſpirit.
2. By my ſtedfeſt faith in Gods promiſes.

3. By a daily dying vnto ſinne.

4. By a profitable keeping of Gods word.

5. By a carefull obſeruation of all Gods commandements.

Queſt. *How may I yet know further, that I am redeemed, and am Gods childe?*

Anſ. By finding that I haue the ſpirit of GOD dwelling in mee; which, if I want, I am none of Gods.

Queſt. *How may I know, that I haue the ſpirit of God?*

Anſ. If I doe finde and feele in my ſelfe.

1. A more loue and deſire to good things, than to euill, and a loathing and hatred of all ſinne, becauſe it is ſinne.

2. The fruits of the ſpirit, as loue, ioy, peace, long-ſuffering, goodneſſe, gentleneſſe, faithfulneſſe, meekeneſſe, temperance, ſobriety, chaſtity, holineſſe, vprightneſſe, and ſuch like.

Queſt. *Whether is this redemption by Chriſt temporall or eternall?*

Anſ. It is eternal in two reſpects.

1. In reſpect of Gods eternall predeſtination.

2. In reſpect of the vertue of it, which hath euer beene from the beginning of the world, and ſhall continue to the end thereof.

Queſt. *What vſe is there of this doctrine?*

Anſ. A threefold vſe.

1. Not to doubt of the ſaluation of the Fathers in the old Teſtament before Chriſt came.

2. Not to iudge, cenſure or condemne our brethren.

3. Not to deſpaire of Gods mercie.

Queſt. *Whereas the elect and true beleeuers, onely haue redemption by Chriſt, what is the vſe of this doctrine?*

Anſ. Threefold.

1. It is an exceeding great comfort to all Gods children.

2. It ſerueth to aſtoniſh all the wicked.

3. It teacheth vs all to make our election ſure, and to vſe all diligence thereunto.

Queſt. *Who is our Redeemer?*

Anſ. The whole Trinity, yet moſt properly wee are redeemed in, and by Chriſt alone.

1. Becauſe he alone is both God and man.

2. Becauſe hee alone was appointed of the father to this work.

3. Becauſe he alone hath both power and right to redeeme vs, not onely the right of proprietie, common to the whole Trinity, but the right of propinquity.

Queſt. *What is the vſe of this doctrine?*

Anſ. Twofold.

1. It confuteth the aduerſary, who looke to be ſaued by other meanes.

2. It teacheth vs to relie onely vpon Chriſt in the matter of our ſaluation.

Queſt. *From what hath Chriſt redeemed vs?*

Anſw. 1. From all ſinne, pardoning and forgiuing vs all.

2. From Sathan the author of ſinne.

3. From death eternall, the wages of ſinne.

4. From ignorance and errour, from the ſeruitude of ſinne, from the curſe of the lawe, and from all miſteries whatſoeuer due to vs for our ſinnes.

Queſt. *VVhat vſe is there to be made of this doctrine?*

Anſ. That all the godly may hence fetch great comfort, knowing that their ſaluation is moſt certaine, and that there is no condemnation to the faithfull.

Queſt. *But how did Chriſt redeeme vs?*

Anſw. By his bloudſhed for vs; this was the ranſome which he payd to his Father; but in reſpect of Sathan, with a mighty hand, in breaking his power, and deſtroying his kingdome.

Queſt. *What may we obſerue from hence?*

Anſ. 1. The greatnes of ſinne.

2. That we are not our owne.

3. The vnſpeakable loue of Chriſt.

Queſt. *What vſes then are we to make of it?*

Anſw. Diuers.

1. To hate, loath, and deteſt all ſinne whatſoeuer.

2. To glorifie Chriſt both in ſoule and body.

3. To liue wholly vnto him, not to our ſelues.

4. To take heede of defiling our ſelues againe with ſinne.

5. To loue Chriſt vnfaynedly, willingly, and perpetually.

6. To liue and walke as it becommeth thoſe which are redeemed.

Queſt. *What moued Chriſt to do thus much for vs miſerable ſinners?*

Anſw. Not any thing in vs, but onely the riches of his grace, loue, and mercie.

Queſt. *What vſes make we of this point?*

Anſw. 1. Not to abuſe Gods mercy by carnall preſumption.

2. To accept of it, and repent more ſpeedily.

3. Neuer to deſpaire of this mercie finally, and totally.

4. To giue all poſſible praiſe and thankes for euer, for his vnſpeakable mercy.

Queſt. *I receiue great comfort by all that hath beene ſpoken. How may I further aſſure my ſelfe of my ſaluation?*

Anſw. By finding in my ſelfe the ſeuerall graces neceſſary vnto ſaluation, without which none can be ſaued, being of yeares of diſcretion.

Queſt. *Which are thoſe graces, that I may know and learne how to haue them?*

Anſw. They are theſe fiue. Knowledge, Faith, Repentance, Hope, Loue.

Queſt. *What thinke you of Knowledge?*

Anſw. It is the firſt maine grace that God giueth to any of his children, and without it, we are without all ſauing grace, and in no degree to ſaluation.

Queſt. *How manifo'd is the knowledge of God, and whether doth all knowledge ſaue vs, or not?*

Anſw. Two-folde. Generall, or Speciall.

Generall knowledge alone doth not ſaue any, yet it is neceſſary, and without it wee cannot be ſaued.

Speciall knowledge doth ſaue.

Queſt. *What is generall Knowledge?*

Anſw. To know God to be ſuch an one as hee hath reuealed himſelfe in his word to be in generall.

Queſt. *What is ſpeciall Knowledge?*

Anſw. To know God, or rather to acknowledge God, to be ſuch an one to me in particular, as hee hath reuealed himſelfe in generall.

Queſt. *What muſt I know and acknowledge particularly of God?*

Anſw. Foure things.

1. That there is a God, elſe I ſinne in Atheiſme.

2. The true God, elſe I ſinne in Idolatry.

3. That this God is but one, elſe I ſinne in Politheiſme.

4. Both his natures; mercy and iuſtice, and apply them in particular to my ſelfe,

Queſt. *What other diſtinction is there of Knowledge?*

Anſw. It is either Speculatiue, or Operatiue.

Queſt. *What is Speculatiue knowledge?*

Anſw. That which ſwimmes in the braine, and informe the iudgement, but not reforme the life.

Queſt. *Doth this ſaue any alone?*

Anſw. It doth not.

Queſt. *What is Operatiue knowledge?*

Anſw. When we practiſe thoſe things wee know; and this doth ſaue vs.

Queſt.

Queſt. *What is here condemned?*

Anſw. A three-fold ignorance.

1. The meere and ſimple, for want of meanes.

2. The careleſſe, not regarding the meanes.

3. The wilfull, ſcorning the meanes.

Queſt. *But by what meanes may I come to this ſauing knowledge?*

Anſw. By theſe foure.

1. Godly prayer.

2. Hearing the word.

3. Godly conference.

4. True humility.

Queſt. *VVhat ſhould moue vs to attaine to it?*

Anſw. Three things.

1. The excellency of it.

2. The profit of it.

3. The neceſſity of it.

Queſt. *VVhat are the true ſignes of it?*

Anſw. Theſe fiue.

1. The keeping of Gods commandements.

2. The practiſing of the word heard.

3. The true loue to our brethren.

4. The true feare of God.

5. The true inward lowlineſſe of minde.

Queſt. *How doth Faith ſaue vs?*

Anſw. Not in it ſelfe, as it is faith, not as a merit or cauſe of ſaluation, not as it is a gift, vertue, or quality; but in reſpect of her obiect, Chriſt, as it is an inſtrument to lay hold vpon him.

Queſt. *How manifold is faith?*

Anſw. Generall, Hiſtoricall, Temporary, Legall: but none of theſe doe ſaue vs.

Queſt. *But what are theſe ſeuerally?*

Anſw. Generall, is to beleiue all the word of God, being drawen thereto by the authority of God.

Hiſtoricall, is to beleiue the hiſtorie and ſumme of the Scriptures.

Temporary, to beleiue onely for a time.

Legall, to beleiue the threatnings in the law.

Queſt. *VVhich then is the true ſauing faith?*

Anſw. The Speciall, Euangelicall, and Iuſtifying faith.

Queſt. *VVhat is the true Euangelicall faith?*

Anſw. To be verily perſwaded that the promiſes of ſaluation in the Goſpell, belong to me in particular.

Queſt. *How many things belong to true iuſtifying faith?*

Anſw. Sixe.

1. An vnderſtanding.

2. A conſent.

3. A profeſſion.
4. An approbation.
5. An application.
6. A declaration.

Queſt. *Shall all being of yeares that liue and dye without this faith periſh?*

Anſw. Yes, as truely as God hath appoynted a iudgement day.

Queſt. *What meanes ſhould I vſe to come to it, and encreaſe it?*

Anſw. Theſe foure.

1. A diligent hearing of the word.
2. To keepe a good conſcience.
3. Feruent and effectuall praier.
4. A worthy receiuing of the Sacraments.

Queſt. *What muſt moone vs to attaine to it?*

Anſw. Sixe things.

1. Without it wee can doe nothing but ſinne.
2. Wee cannot heare the word with profit.
3. We cannot pray aright.
4. We cannot pleaſe God in any thing.
5. We cannot receiue the Communion.
6. We ſhall neuer be ſaued.

Queſt. *Why haue not ſome men faith?*

Anſw. Becauſe of preſumption, deſpaire, cuſtome in ſinne, and hardneſſe of heart.

Queſt. *By what ſignes ſhall I proue that I haue it?*

Anſw. By theſe ſixe.

1. By approouing my Election.
2. By my conſtancy and perſeuerance in good.
3. By my keeping and doing of the word.
4. By my purged and purified heart.
5. By ſtriuing againſt doubting, deſpaire, &c.
6. By feeling the worke and operation of it.

Queſt. *How manifold is the operation of faith?*

Anſw. Foure-fold.

1. Towards God.
2. Towards our neighbour.
3. Towards our ſelues.
4. Towards or againſt Sathan, and the world.

Queſt. *What doth it worke in me towards God, if I haue it?*

Anſw. Seauen things.

1. Peace of conſcience.
2. Loue towards God, and encreaſe of it.
3. Hope of ſaluation.
4. Boldneſſe in prayer.
5. Confeſſion of the truth.

6. Obedience in all things.
7. Perſeuerance in the truth.

Queſt. *What doth it worke in me towards my neighbour, if I haue it?*

Anſw. Two things.

1. Mutuall concord in the true religion.
2. Brotherly loue, and conſtant friendſhip.

Queſt. *Wherein appeareth true brotherly loue?*

Anſw. In foure things.

1. In forgiuing willingly.
2. In forgetting all wrongs.
3. In doing all good to my neighbour.
4. In praying for him.

Queſt. *What worketh it in mee towards my ſelfe, if I haue it?*

Anſw. Foure things.

1. Patience and ioy in afflictions.
2. Reſting vpon Gods promiſes.
3. Comfort againſt troubles.
4. A deadly hatred of all ſinnes.

Queſt. *What doth it worke in mee againſt Sathan, and the world, if I haue it?*

Anſwere. It getteth victory againſt all their temptations, netiſements, prouocations, and allurements.

Queſt. *What is Repentance?*

Anſw. A turning from all a mans ſinnes, and a returning vnto God.

Queſt. *How many properties belong to it?*

Anſw. Foure.

1. It muſt be ſpeedy, without delay.
2. Sincere, without hypocriſie.
3. Vniuerſall, from all ſinne.
4. Continuall, without ceaſing.

Queſt. *What muſt I doe that I may truely repent?*

Anſwere. I muſt obſerue three things.

1. What I muſt doe before I can repent.
2. What I muſt doe in repenting.
3. What I muſt doe after repentance.

Queſt. *What muſt I doe before I can thus repent?*

Anſw. I muſt prepare my ſelfe by ſearching and trying my ways, by remembring my falls, and by a ſerious meditation of my miſerable ſtate.

Queſt. *What properties muſt my remembrance of my falls haue?*

Anſw. Foure, for it muſt be.

Firſt, Hopefull, without deſpaire.

Secondly, Totall, aſwell one ſinne as another.

Thirdly, Effectuall, in the conſcience.

Fourthly, Continuall, and dailie.

Queſt. *What muſt I doe in the exerciſe of repentance?*

Anſwere. Diuers things; ſome for time paſt; ſome for time to come.

Queſt. *What muſt I doe for time paſt?*

Anſw. Theſe foure things.

1. I muſt ſeriouſly confeſſe my ſinnes to God.

2. I muſt haue a godly ſorrow for my ſinnes.

3. I muſt be humbled and aſhamed for all my ſinnes.

4. I muſt aske hard for pardon, and forſake my ſinne.

Queſt. *What muſt I doe for time to come?*

Anſw. I muſt daily reſolue and renue my reſolution againſt all my ſinnes, promiſing and purpoſing amendment of life, and vſe all good meanes for to ſhunne all occaſions whereby I might bee drawen into ſinne.

Queſt. *What muſt I doe after I haue repented?*

Anſw. Two things.

1. Pray to God to vphold me, that I may not fall againe into my former ſinnes.

2. Labour to conuert others, and to be a meanes for the beating downe of ſinne in them, and for the raiſing of them vp to newneſſe of life.

Queſt. *What are the meanes to come to repentance?*

Anſw. Three.

1. To heare Gods word diligently.

2. To vſe daily prayer, and aske it of God.

3. To vſe godly company.

Queſt. *What bee the ſignes of it, whereby I may know I haue it?*

Anſw. Seauen ſignes or effects.

1. A godly care to amend things amiſſe, and to practiſe the contrary vertues.

2. A godly clearing of our ſelues.

3. An indignation againſt our ſelues for ſinne.

4. A filiall feare to diſpleaſe God.

5. An earneſt deſire after Chriſt Ieſus.

6. A godly zeale according to knowledge.

7. A reuenging of our ſelues for ſinne.

Queſt. *What ſhould moue vs to labour for this repentance?*

Answ. Three things.
1. The excellency of it.
2. The profit of it.
3. The necessitie of it.

Quest. *What doe you thinke of Christian hope?*

Answere. I thinke it to be one of the most excellent graces that GOD bestoweth vpon any of his children, and that without hope a man cannot be saued, and of all men, without it, a Christian is the most miserable.

Quest. *Whether shall all that haue hope be saued?*

Answ. All that haue the true and sound hope shall most certainely be saued, but many haue a counterfeit hope,, which deceiueth them, and shall neuer saue them.

Quest. *What is that counterfeit hope, or in whom is it?*

Answere. It is in three sorts of men.

1. In Papists, who ground their hope vpon their merits.

2. In many Christians, that say they hope to be saued by Christ, yet they haue no ground why they hope so.

3. In those that place their hope in men, in their riches, strength, and place, but not in God, or else partly in these, partly in God.

Quest. *What then is the true hope?*

Answere. Hope is the gift of God, wrought in our hearts by his spirit, that we being perswaded of Gods goodnesse, truth, fidelity and power, doe with patience wayt for the fulfilling of his promises, especially that maine promise of life eternall.

Quest. *What are the grounds of this true hope?*

Answere. They are in number foure.

1. The perswasion of the goodnesse of God, both in himselfe, as also towards vs.

2. The perswasion of Gods truth, in his promises.

3. The perswasion of Gods fidelity in his promises.

4. The perswasion of Gods power and omnipotency, to performe his promises.

Quest. *How manifold is Gods goodnesse?*

Answ. Two-fold. Generall, whereby hee is good to all. Speciall, whereby in a more peculiar manner he is good to the godly.

Quest. *Are both these a ground of our hope?*

Answ. Yes,

5. Conſider, Chriſt is thy Aduocate.

6. Conſider of the grieuouſnes of this ſinne.

7. Remember the paſſion of Chriſt, and the full ſatisfaction he made for thee.

Queſt. *VVhat is the diſorder of our hope?*

Anſ. When we hope in any thing beſides God, eyther as much as God, or more then God.

Queſt. *VVhat be the ſignes of hope?*

Anſ. Theſe foure.

1. A purging of our ſelues from ſinne.

2. A filiall feare of God.

3. A weaning of our ſelues from the world.

4. A reioycing in the future glory, and a delight to vſe the means to attaine it.

Queſt. *VVhat thinke you of loue?*

Anſ. I thinke it tobe a grace ſimply neceſſary vnto ſaluation, and that if I want it, I haue neyther knowledge, faith, or repentance.

Queſt. *How manifold is loue?*

Anſ. Twofold. 1. towards God. 2. towards man.

Queſt. *How manifold is loue towards God?*

Anſ. Generall or ſpeciall: A man may haue the generall loue, yet not be ſaued, but the ſpeciall loue doth ſaue vs.

Queſt. *VVhat is the true ground of our loue to God?*

Anſ. The full perſwaſion that God loueth vs; for his loue to vs, is the cauſe of of our loue to him.

Queſt. *But how ſhall I perſwade my ſelfe that God loueth mee with a ſpeciall loue?*

Anſ. By theſe tokens.

1. If I loue him with a ſpeciall loue.

2. If I keep his commandements.

3. If I haue true humility for my ſinnes.

4. If I haue a purged and ſanctified heart.

5. If I haue a meeke ſpirit.

6. If I contemne this world for him.

7. Becauſe hee gaue his ſonne to die for mee.

Queſt. *How muſt we loue God?*

Anſ. Without meaſure, with all our hearts, with all our ſtrength, minde, and thoughts; wee muſt loue him abſolutely for himſelfe.

Queſt. *How more particularly?*

Anſ. Freely without conſtraint, ſoundly without hypocriſie; totally without diuiſion; continually without end.

Queſt. *VVhat ſhould moue vs thus to loue God?*

Anſ. Fiue things.

1. The

1. The commandement of God.
2. Examples of holy men.
3. The excellency of it.
4. The profit of it.
5. The neceſſity of it.

Queſt. *What are the lets vnto it?*

Anſ. Extreames, or diſorder of it, the extreame is onely in the defect.

Queſt. *What is the extreame in the defect?*

Anſ. When wee loue any thing beſides God, as much as God, or more then God, or when we hate him.

Queſt. *What is the diſorder of it?*

Anſ. When we remoue our harts from God, & ſet our loue on that which is not good, and loue it before God, making it our God.

Queſt. *What are the meanes to attaine to this loue of God?*

Anſ. Foure.

1. Diligent hearing of the word.
2. The Spirit of God.
3. The continuall meditation of Gods loue.
4. Diligent prayer.

Queſt. *What be the ſignes of this loue to God?*

Anſ. Three.

1. A diligent keeping of the word and doing it.
2. A true obedience to Gods commaundements.
3. A true loue towards our brethren.

Queſt. *How many things muſt we obſerue in our loue to man?*

Anſ. Two; 1. the order of it; 2. the properties of it.

Queſt. *What muſt the order of it be?*

Anſ. 1. To loue God firſt, and then man for Gods ſake.

2. To loue mans perſon, but hate his ſinne.

3. To loue thoſe that belong to the Church, and are of the houſehold of faith moſt.

4. To loue thoſe more, who are neereſt to vs.

5. To loue thoſe equals beſt which are moſt good and profitable to the Church.

6. To loue all good things for Gods ſake.

Queſt. *What are the properties of this loue?*

Anſ. It muſt be; 1. ſound. 2. feruent; 3. conſtant.

Queſt. *How we muſt loue our brethren?*

Anſ. Thus; 1. as Chriſt hath loued vs; 2. as members of the ſame body loue; 3. as our ſelues.

Queſt. *How hath Chriſt loued vs?*

Anſ. Thus, 1. freely, 2. rightly, 3. diſcreetely, 4. vehemently, 5. fruitfully, 6. conſtantly, 7. generally.

Queſt.

Queſt. *How doe the members of the ſame body loue?*

Anſ. Thus.

1. They enuy not; neyther muſt wee.

2. They communicate their office each to other, as the eye ſeeth for the whole body.

3. They ſuffer one with another.

4. They defend each other.

5. They reuenge not.

6. They feare, and grieue for a ſeparation.

Queſt. *How muſt wee loue our ſelues?*

Anſ. Not with a carnall loue, but ſpirituall, not onely with a generall, and naturall loue, but ſpeciall.

Queſt. *What muſt moue vs to this loue of man?*

Anſ. 1. Without it, we loue not God.

2. Wee know him not.

3. Wee abide in death.

4. Wee are manſlayers.

5. Wee tranſgreſſe Gods commaundements.

Queſt. *What are the ſignes of our loue to our brethren?*

Anſ. Theſe foure.

1. The true loue towards God.

2. Want of ſlauiſh feare.

3. Forgiuing and forgetting of wrongs.

4. If it be more at laſt then a firſt.

Queſt. *It is a moſt comfortable thing to haue God to be with vs, and to be found out, and for vs: to be with God, and to ſeeke him. How is God then ſaid to be with vs?*

Anſ. God is ſaid to be with vs two waies; 1. Generally, 2. Specially.

Queſt. *How is God with vs generally?*

Anſ. Two waies; 1. eſſentially, in regard of his eſſence; 2. potentially, in regard of his power, thus God is with all his creatures.

Queſt. *What doth his generall and eſſentiall preſence teach vs?*

Anſ. A foure-fold vſe.

1. To liue as in his ſight and preſence.

2. To approue our hearts to be vpright.

3. To take heede of ſecret ſins.

4. To aſcribe omnipreſency to no other, and therefore to ſerue none other but God.

Queſt. *What doth his potentiall preſence teach vs?*

Anſ. A twofold vſe.

1. To depend vpon him.

2. To truſt in him in middeſt of all dangers.

Queſt.

Queſt. *How is God with vs ſpecially?*

Anſ. By his grace, two waies, 1. priuately; 2. publikely, and thus he is preſent onely with the elect.

Queſt. *VVhat vſes may I make of this?*

Anſ. Two, 1. To vndergoe all afflictions willingly, knowing that GOD will inwardly comfort mee by his grace, and aſſiſt mee in all temptations.

2. To comfort my ſelfe in ſickneſs, and ſo in death, knowing that God will then be with me, to confirme and ſtrengthen mee by his grace, vnto the end, and in the end.

Queſt. *How elſe is God ſaid to be with vs?*

Anſ. Two waies.

1. *Detegendo*, that is, by diſcouering all Treaſons, Treachery, and and plats, which the enemy ſhall deuiſe againſt vs.

2. *Protegendo*, that is, by defending & protecting vs from them; both which he hath often & mightily done for England. Bleſſed be his name for euer.

Queſt. *How we are ſaid to be with God?*

Anſ. Two waies: 1. in reſpect of Communion; 2. in regard of vnion.

Queſt. *How haue we communion with God?*

Anſ. Three waies; 1. by not walking in darkeneſſe; 2. by walking in the light; 3. by a worthy receiuing of the Sacraments.

Queſt. *VVhat are the ſignes of our Communion with God?*

Anſ. Theſe three; 1. A true loue to God and our brethren; 2. A true faith in Chriſt; 3. A true following of Chriſt.

Queſt. *How are we with God in regard of Vnion?*

Anſ. Not eſſentially, not perſonally, but ſpiritually.

Queſt. *How is this ſpirituall Vnion made?*

Anſ. By the ſpirit, of Gods part; and faith, on our part.

Queſt. *VVhat is it to ſeeke God?*

Anſ. Is it taken { Generally / Specially } diuerſly.

1. To repent and turne to God.

2. To acknowledge the true God, and ſerue him.

3. Particularly, to call vpon God.

4 To truſt in God.

5. To ſeeke Gods face.

6. To aske counſell of God.

Queſt. *How muſt we ſeeke God?*

Anſ. Feruently, zealouſly, ſpeedily, conſtantly.

Queſt. *VVhat be the ſignes of true ſeeking?*

Anſ. Beſides, thoſe we may gather

Answ. Yes, but especially the latter, for if God be good to the wicked, much more to the godly, and this maketh me hope in him.

Quest. *May we not offend against Gods goodnesse? and so want hope?*

Answ. Yes, three wayes.

1. By contempt of Gods goodnesse.

2. By diffidence and distrust.

3. By abusing his goodnesse to licentiousnesse.

Quest. *Wherein appeareth the truth of God?*

Answ. 1. In God himselfe. 2. In his word.

Quest. *How in God himselfe?*

Answ 1. In essence. 2. In quality. 3. In operation.

Quest. *How in his word?*

Ans. 1. Because it is Gods word, who is Truth.

2. Because it containeth nothing but truth.

3. Because it is a meanes to bring vs to the truth.

Quest. *Wherein appeares Gods fidelity?*

Answ. In three things.

1. In that he stands to his promise.

2. In being trustfull in his whole word.

3. In preseruing his Church in safety, and defending of it in temptation.

Quest. *How doth the power of God shew it selfe?*

Answ. In foure things.

1. It is infinite.

2. Immutable.

3. Vniuersall.

4. Certaine.

Quest. *How is it infinite?*

Answ. In foure respects.

1. In it owne nature.

2. In the diuersity of obiects.

3. In the manifold effects.

4. In the action of it.

Quest. *How manifold is it?*

Answ. Absolute, or Actuall. Absolute, GOD being able to doe whatsoeuer can be, infinitely, and yet will not. Actuall, God doing whatsoeuer he will; and this most properly is the ground of our hope, *viz.* his power ioyned with his will.

Quest. *But GOD is omnipotent, therefore he can saue me?*

Answ. God can saue me, if hee will; but if he hath not willed my saluation, howsoeuer his power be, I cannot be saued.

Quest. *Can Gods will in willing my saluation be hindered?*

Answ. It cannot; and therefore I may build vpon it to my comfort, that my saluation is certaine.

Quest. *How shall I know that God hath willed my saluation?*

Answ. If I haue a stedfast faith

in Christ, and found repentance for all my sinnes.

Quest. *But God willeth the salvation of all men: shall all then be saued?*

Answ. God willeth the saluation of all men that are beleuers, and come to the acknowledging of the truth; and all such shall be saued.

Quest. *After what manner must we hope for saluation?*

Answ. The manner is fiue-fold, it must be,

1. With patience.
2. With assurance.
3. With earnestnesse.
4. With chearefulnesse.
5. With continuance.

Quest. *Why, with patience?*

Answ. For two causes.

1. Because wee haue so many mockers and scoffers at our profession.

2. Because the obiect of our hope is of things inuisible.

Quest. *But is it not too great presumption, to hope with assurance to be saued?*

Answ. The Papists say so; which if it were true, the often exhortation in Scripture to this dutie should be altogether vaine.

Quest. *I would hope, but I see mine vnworthinesse to bee so great, what should I doe in this case?*

Answ. I must not ground my hope vpon mine owne vnworthinesse, but on the goodnes, bounty, and mercy of God.

Quest. *But how can I hope with assurance, when as my obedience is so weake and imperfect?*

Answ. Thou mayest hope certainely; for if thou dost performe vpright and sincere obedience, though imperfect, the Lord doth accept of it in Christ.

Quest. *How may I offend about this assurance?*

Answ. Three-wayes.

1. By doubting of our saluation.
2. By sindelity and vnbeliefe.
3. By grounding our hope on our owne vnworthinesse.

Quest. *What must I doe that I may hope with earnestnesse?*

Answ. Three things.

1. Inwardly greiue for the absence of the things hoped for.
2. Earnestly long for the possession of them.
3. Loue God ardently.

Quest. *How may I attaine to chearfulnesse and reioycing in hope?*

Answ. It proceedeth from faith, and it is wrought by the spirit.

Quest.

Queſt. *How is it nouriſhed?*

Anſw. Foure wayes.

1. By hearing the word diligently.

2. By godly prayer.

3. By worthy receiuing of the Sacraments.

4. By often remembring the manifold goodneſſe of God.

Queſt. *Why muſt our hope bee ſtedfaſt, and with continuance?*

Anſw. For foure cauſes.

1. Becauſe of the continuall moleſtation of the diuell, the world, and the fleſh.

2. Becauſe all our ſinnes are pardoned.

3. Becauſe the promiſe is made to thoſe that endure.

4. Becauſe elſe we are none of Gods children.

Queſt. *What are the meanes to attaine to hope?*

Anſw. 1. Godly prayer.

2. A full perſwalition of goodneſſe, truth, &c.

3. A true experience of Gods loue.

4. A putting on the whole armour of God.

5. A diligent hearing, reading, conferring, and meditation in the Scriptures.

Queſt. *What ſhould moue vs vnto true hope.*

Anſw. 1. Gods commandement.

2. The excellency of it.

3. The profit of it.

4. The neceſſity of it.

Queſt. *What bee the lets vnto hope?*

Anſw. Two; extreames, and diſorder of it; and the extreames are two, either in the exceſſe or defect.

Queſt. *What is the extreame or let in the exceſſe?*

Anſw. A foure-folde preſumption.

1. When men will liue in their ſinnes, and yet preſume of Gods mercy.

2. When men preſume they hope, when they do not nor haue any ground for it.

3. When men preſume of future repentance at laſt, and ſo hope to be ſaued.

4. When men preſume too much of their owne ſtrength againſt ſin.

Qu. *How may I offend in the defect?*

Anſw. Two wayes. 1. by a bare abſence of hope. 2. by deſpaire.

Queſt. *What is deſpaire?*

Anſwere. It is a ſinne whereby a man, diſpairing of the mercy of God in Chriſt, through a falſe conſideration of his ſinnes, perſwadeth himſelfe that God is neyther willing, nor able to forgiue him.

Queſt. *How many kindes of deſpaire are there?*

Anſ. Deſpaire is of three ſorts of men.

1. Of Epicures, Prophane, and Atheiſts.

2. Of men ouercome with too much ſorrow.

3. Of thoſe, who are troubled in minde for ſinne.

Queſt. *How manifold is the laſt kinde?*

Anſ. Twofold; firſt, temporary and curable; ſecondly, finall and incurable.

Queſt. *What is temporary deſpaire?*

Anſ. When a man for a time is out of hope of pardon for ſinne, and yet he hateth his ſinne, and endeauoreth to come out of it: ſuch a man may be the childe of God, and ſaued.

Queſt. *What is finall deſpaire?*

Anſ. When a man through the committing of ſome preſumptuous ſins, againſt conſcience, knowledge, and of ſet purpoſe, &c. doth altogether deſpaire of Gods mercy, in liuing in hardneſſe of heart, hating GOD, and refuſing to waite on him, and to truſt in him, this is incurable.

Queſt. *What are the cauſes of deſpaire?*

Anſ. The cauſe is twofold { hidden & ſecret. / open & manifeſt.

Queſt. *What is the hidden cauſe?*

Anſ. Reprobation.

Queſt. *What are the manifeſt cauſes?*

Anſ. Foure, 1. Vnbeliefe; 2. Impenitency; 3. Hardneſſe of heart; 4. An abſolute denial of the known truth, ioyned with blaſphemy.

Queſt. *What more particular?*

Anſ. Theſe. 1. the greatneſſe and multitude of ſinnes. 2. the multitude of temptations. 3. often falling into ſinne. 4. too much griefe and ſorrow. Theſe and the former are for the moſt part cauſes of finall and incurable deſpaire.

Queſt. *What are the cauſes of temporary deſpaire?*

Anſ. Theſe fiue.

1. Ignorance.

2. Guiltineſſe in ſinning.

3. Inueterate cuſtome of ſinne.

4. Too much conſideration of our owne vnworthineſſe.

5. A compelled abnegation of the knowne truth, through tyrannicall violence.

Queſt. *What are the remedies againſt deſpaire?*

Anſ. Theſe ſeauen.

1. Remember the greatneſſe of Gods mercy.

2. That God delighteth in the death of none.

3. Approue, God hath willed thy ſaluation.

4. Take heede of too much melancholy.

5. Con-

ther out of the diuers ſignificati-ons, theſe foure. 1. To haue in-nocent hands, 2. to haue a pure heart, 3. not to lift vp our mindes to vanity, 4. not to ſweare deceit-fully.

Queſt. *How will God be found?*

Anſ. 1. By being mercifull and gracious to vs.

2. By turning to vs in his bleſ-ſings.

3. By hearing our prayers, and granting them.

4. By protecting, and deliuering of vs.

Queſt. *What is it to forſake God?*

Anſ. 1. Not to ſeeke God, all thoſe waies.

2. To ſweare by that which is not God.

Queſt. *How manifold is the for-ſaking of God.*

Anſ. Threefold: 1. by igno-rance, 2. by infirmity, 3. by ma-lice. The two former may be in the childe of God, not the latter.

Queſt. *How manifold is the for-ſaking of God through malice?*

Anſ. Twofold. 1. particular for a time: this is in all before con-uerſion, 2. vniuerſall for euer: this is onely in the wicked.

Queſt. *Which are the moſt eſpe-ciall meanes to attaine to all the for-mer graces?*

Anſ. Theſe three: 1. hearing the word: 2. Godly prayer: 3. a worthy receiuing of the Sa-craments, eſpeciallly, the Lords Supper.

Queſt. *What muſt I doe to heare Gods word profitably, and to attaine to grace?*

Anſ. I muſt obſerue, and re-member diligently.

1. What to doe before I goe to heare.

2. What to doe in hearing.

3. What to do after I haue heard.

Queſt. *What muſt I doe before I goe to heare?*

Anſ. Two things: 1. remoue all the lets, 2. vſe all good helpes.

Queſt. *What are the lets, that I muſt remoue?*

Anſ. They are in number ten.

1. Impenitencie and hardneſſe of heart.

2. Corrupt affections.

3. Immoderate, & worldly cares.

4. Oppreſſing our ſelues with too much belly-cheare.

5. Itching eares.

6. Siniſter affection to the Mi-niſter.

7. Vnregenerate heart and affe-ctions.

8. Vnbeliefe.

9. Carnall ſecurity.

10. Diuerſity in opinion about the truth.

Anſ.

Queſt. *VVhat are the helpes that muſt be vſed?*

Anſ. Fiue.

1. Meditation whether we are going.

2. Meditation of our corruptions, and want of grace.

3. Meditation to what end wee goe.

4. A reſolution to ſuffer all that ſhall be ſpoken.

5. Prayer. 1. For the Miniſter. 2. For my ſelfe. 3. For others.

Queſt. *What muſt I doe in hearing?*

Anſ. Performe nine duties.

1. Settle my ſelfe as in Gods preſence.

2. Heare with feare and trembling.

3. With reuerence.

4. With ſubmiſſion.

5. With attention.

6. With cheerefulneſſe.

7. All the Sermon.

8. With faith.

9. Without tediouſneſſe, conſtantly.

Queſt. *What muſt I doe after I haue heard?*

Anſ. Theſe foure duties.

1. Meditate what I haue heard.

2. Vſe godly conference.

3. Pray for a bleſſing vpon the word.

4. Put all in practiſe.

Queſt. *VVhat reaſons may moue me to be thus carefull to heare?*

Anſ. Theſe tenne.

1. Becauſe it is Gods word himſelfe, not mans.

2. Becauſe none ſhall goe vnfulfilled.

3. Becauſe it is the ſauour of life or death.

4. It is the ordinary meanes appointed to ſaue vs.

5. It is foure to one, that we heare aright.

6. Elſe we cannot eſcape damnation.

7. Elſe, wee neyther loue, nor know God.

8. Becauſe the word taketh away all excuſe.

9. By right hearing we are Gods treaſure.

10. Elſe we ſhall want faith.

Queſt. *What muſt I doe, that I may pray aright and preuaile?*

Anſ. I muſt know what to doe, 1. Before prayer. 2. In praying. 3. after prayer.

Queſt. *What muſt I doe before prayer?*

An. I muſt. 1. Vſe all good helps. 2. Remoue all lets.

Queſt. *What are the helpes?*

Anſ. Two.

1. Meditation.

2. A true beleife.

Wee muſt meditate of three things.

1. Of Gods Maieſtie.

2. Of the matter of our prayers.

3. Of our corruptions and want of grace.

Secondly. We muſt belieue that God is able and willing to graunt our ſuites.

Queſt. *VVhat are the lets vnto prayer?*

Anſw. Fiue.

1. Pride. 2. contempt of the word. 3. cruelty to the poore. 4. corrupt affections. 5. delight and cuſtome in ſinning.

Queſt. *VVhat muſt wee doe in praying?*

Anſw. Tenne things.

1. We muſt pray with the heart.

2. With knowledge and vnderſtanding.

3. With reuerence and humility.

4. With a feeling of our wants.

5. In faith.

6. In Chriſt his name.

7. To God alone.

8. By the helpe of the ſpirit.

9. For things agreeable to Gods will.

10. For others aſwell as for our ſelues.

Queſt. *What muſt I doe after prayer?*

Anſw. Three things.

1. Expect and waite for the fulfilling of our deſires.

2. Vſe the means on our part, for the accompliſhing of thoſe things which we pray for, or againſt.

3. Continue ſtill praying, and not grow weary.

Queſt. *VVhat ſhould moue vs vnto prayer?*

1. Gods Commandement.

2. The excellency of it.

3. The profit of it.

4 The neceſſity of it.

Queſt. *VVhat muſt I know that I may receiue the Lords Supper worthily?*

Anſw. Three things.

1. What to doe before I come.

2. What to doe in receiuing.

3. What to doe after receiuing.

Queſt. *What muſt I doe before I come?*

Anſw. Prepare my ſelfe. 1. by examination. 2. by prayer.

Queſt. *What muſt I examine?*

Anſw. Firſt. My knowledge. Secondly, Faith. Thirdly, Repentance; how I ſtand in theſe towards God. Fourthly, My charity towards my neighbour. Laſtly, I muſt pray for my ſelfe and others.

Queſt. *What muſt I doe in receiuing?*

Anſw.

Anſ. I muſt conſider of the Analogy of parts of the Sacrament.
2. Of the Sacramentall actions.
3. I muſt performe all the actions required both inward and outward.

Queſt. *What are the inward actions?*

Anſ. Foure.

1. To remember the death of Chriſt, this remembrance muſt be.
1. Humble.
2. Effectuall.
3. Perpetuall.
4. Thankefull.

Secondly, we muſt vſe thankeſgiuing, which muſt be.
1. Vpon good ground.
2. Cheerfull.
4. Continuall.

Thirdly, wee muſt diſcerne the Lords body.

Queſt. *What lets are here to be auoyded?*

Anſ. Theſe. 1. Impotency. 2. Ignorance. 3. Hardneſſe of heart. 4. Vnregenerate will & affections. 5. Impenitency, vnbeliefe, pride, preſumption of our owne knowledge, carnall wiſedome, &c.

Fourthly, we muſt ſhew forth the Lords death.

Que. *What be the outward actions?*

Anſ. 1. To take the ſignes.

2. To eate and drinke the bread and wine.

Queſt. *What muſt I doe after receiuing?*

Aſ. Labour to feele the fruit of the Sacrament receiued.

2. Labour to performe, that in my life following which I haue promiſed.

3. Continually meditate of Gods mercy in Chriſt, and ſo render daily thanks for the ſame.

The Lord grant vs all this grace though Chriſt. *Amen.*

Glory be to God.

FINIS.